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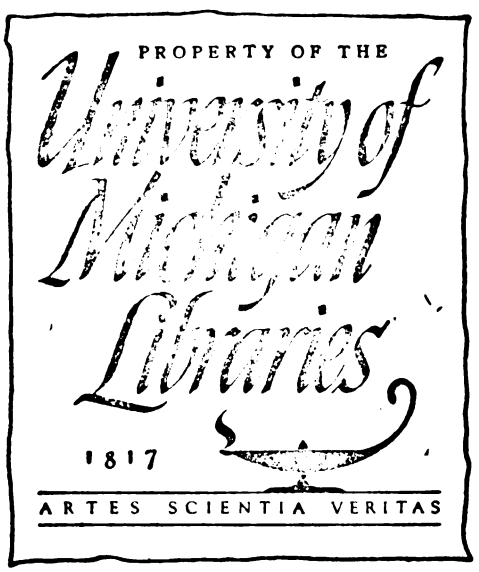
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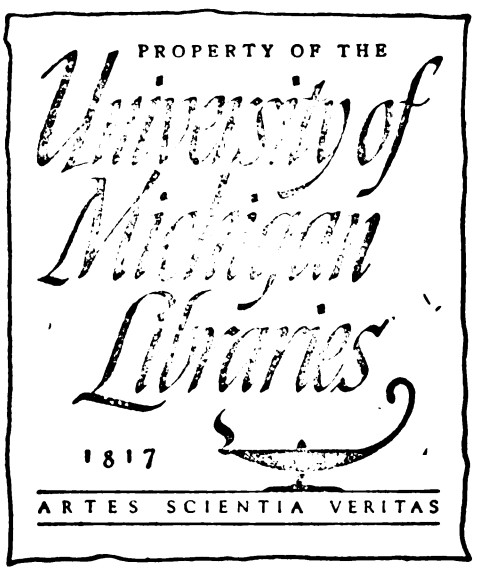
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THE ISIZULU.

A GRAMMAR

OF

THE ZULU LANGUAGE;

ACCOMPANIED WITH

A HISTORICAL INTRODUCTION,

ALSO

With an Appendix.

BY

REV. LEWIS GROUT,

MISSIONARY OF THE AMERICAN BOARD; AND CORRESPONDING MEMBER OF THE AMERICAN ORIENTAL SOCIETY.

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In the hitherto unexplored crypts and recesses of different languages, lie entombed the memorials of the world's slow marches and solemn changes; and, as the philologist has the high office of interpreting the voice of God, in the Holy Scriptures, to the world, so is it his grand function to interpret man to himself, and to unroll at his feet the scroll of the past as it has actually been rolled up together in the gradual development of human life and action.—*New Englander, Aug.*, 1858.

7-12-18. W.C.

PREFACE.

About to leave New England for Natal, in 1846, I tried in various ways and places to find something on the language of the people—the Amazulu—among whom I was hoping soon to labor. A few Kafir words, from the writings of travelers, in defective orthography, and a few remarks and examples in Kay's Researches, comprised the result of my efforts. Arriving here, I renewed my search, and found a brief grammatical outline prepared by Dr. Adams, amounting to some three or four dozen pages in manuscript; which, with Boyce's Grammar of the Kafir Language, was all that could be found, at that time, in Natal. And yet, not all; for here were older missionaries, ready to answer many practical questions; and here, too, were the natives themselves, by hundreds and thousands, all expert in the use of their own tongue. To these I at once applied myself; and, from that time to the present, both as a source of pleasure, and from a sense of duty, I have made the study of language, and especially the language of this people, a part of my pursuit.

Nor was I disappointed in finding my way beset with many difficulties. Without an interpreter; without any thing that could be called a grammar of the language; with only a small vocabulary, written in a singular, insufficient, inappropriate alphabet; and among a people alike ignorant and destitute, not only of a grammar, but also of all those terms—nouns and verbs, number and person, mode and tense, roots and formatives, vowels and consonants—of which the student and author of grammar needs to make most frequent use; moreover, without a page, without a single sentence, of genuine vernacular composition, with which to commence the study of their own tongue in its purity,—it was evident, from the first, that an attempt to analyze their language, and reduce its elements and forms to a complete system, would require much time, and hard, patient study. Nor yet was it less evident that such an attempt must be made. If the heathen tribes dwelling in the district of Natal, *Emampondweni*, *Kwa Zulu*, and in regions beyond, were to be taught to read, and have the Scriptures in their own tongue,—the first of steps, as well towards a useful, worthy, enduring civilization, as towards an intelligent, living Christianity,—then their teachers must know their language, both how to speak it with ease and fluency, and how to write it with readiness and accuracy.

A good grammar and dictionary of a language are among the things of first importance to a Mission among heathen tribes. But wars and changes, and the generally unsettled state of the country, gave neither encouragement nor opportunity to undertake the attainment of these things, during the first ten years of missionary labor in this part of Africa. At length, peace and order being enjoyed, our Mission also

being enlarged and more established, at a meeting held by the same, December, 1849, it was resolved that the writer and Rev. J. C. Bryant, in connection with the Rev. Mr. Posselt of the Berlin Mission, be a committee to prepare a Zulu Grammar for the press. I regret to say, however, that I was not able to avail myself of the valuable assistance which these devoted Zulu scholars were admirably qualified to render. Mr. Bryant was soon called away by death; and Mr. Posselt, who was then laboring "at the Drakenberg," on the extreme border of the Colony, wished the author to go on with the work without him. Writing me from the Drakenberg, October, 1852, he says:—

"Your letter of the 23d of last month I have received; but it has found me quite unprepared for that work to which you call my attention. Not, that I am not daily studying the Kafir [Zulu] language, and trying to add a little more to at least my dictionary; but I say, for a grammar as you propose, I am quite unprepared.

"According to my opinion, I am convinced that a grammar can be the work of only one person. If more are at work, it will either lose its necessary feature of having one cast, or it will never be finished. If we were living so close to each other as to make consultation easy, then I might be of some assistance to you; but at such a distance, what can I do to help you? Set to work, you alone, and show us all at once the measure of your knowledge and of your ignorance, without fear and shame, and a grammar will soon make its appearance. But if you at first go round about and get our various opinions on the subject, then, my brother, our great learning and wonderful wisdom will choke you. This calling in the assistance of the brethren, in writing on and in the Kafir language, is calling in so many opponents; and for this reason it is that we have nothing printed for our congregations, except a few little sheets. Now, if I had a press, and paper, and a printer, I would drown you all with my publications, and would not be ashamed of their defects, —knowing well that first comes the rooter-and-digger-up, and then the leveler. A man writing in Kafir can scarcely have any other object in view than to be useful in matters which are so very much needed. Well, a grammar we want, and a spelling-book, and the Bible, and a hymn-book. Now, commence at once,—you have learning enough, and knowledge enough of the language; but your skin is still too tender, and you fear our stings. For these do not care!

"I hope, dear brother, you understand my way of expressing my opinions, and take all in the good brotherly humor with which I write; for I know, however grave the face which the Yankees may have, they do not object to a little German pleasantry."

Accordingly, about the middle of 1853, our Mission requested the writer alone "to prepare a grammar of the native language;" and not long after, a similar request was made by a Commission of the local Government, of which I had the honor to be a member. The Zulu Grammar, now offered to the public, is the result of these appointments. The work is none the worse for having been long in hand; neither would it be of any particular interest to the public to enumerate the causes which have delayed the completion till the present time. Having written it at intervals amid the labor of teaching, preaching, and translating, I have naturally embodied the result of investigations which I felt com-

pelled to make for my own guidance. As a preparation, and a basis for the work, not a little time and attention have been given to the collecting of materials. Nothing could be done towards writing a genuine Zulu Grammar without a genuine Zulu literature. 'What is wanted and expected of a grammar,' as the writer has said in another place, 'is, that it give a clear statement and correct illustration of the forms and principles, the genius and idioms, of the language of which it treats. Hence, most of my examples, especially those of any length and particular importance, as in Syntax, which makes a large part of the work, have been taken, not from a foreigner's translation of other languages into this, but, in some instances, from the correspondence and other compositions of the natives, in their own tongue; though chiefly from their conversation and discussions, narratives and speeches, on affairs of their own and of deepest interest to themselves,—their words and sentences being caught at the time they were spoken, and written out *verbatim et literatim* from the lips of the speaker.'

As a means of enabling the Zulu scholar to prosecute his studies, and make himself familiar with the laws, genius, and idioms of the language, to a greater extent than would be possible from a perusal of isolated examples, I have made a selection of pieces, of a diversified, continuous character, from the manuscript literature on which the Grammar is founded; and have had these pieces printed as an Appendix. Taken, as they are, from sketches obtained from the more intelligent, though, for the most part, utterly heathen natives, who spoke from their own stand-point of feeling, belief, and observation; giving, as they do, an account of the Zulu kings and some of their wars; narrating the arts and performances of the *izinyanga*, a class of *quasi*-priests, or so-called doctors; exhibiting the views of the people respecting the *abatakati*, or so-called witches; and comprising a collection of the songs, prayers, and praises, which are wont to be said or sung, at home or abroad, to the living and the dead,—these selections help to give us some correct notion of the religious opinions and moral character, the social life and civil laws of the people, the forms and rules of whose language they serve to illustrate.

In furnishing a translation of these extracts, I have not thought it necessary to be so rigid as in the translation of examples in the body of the Grammar. My aim has been to give, not so much the letter, as the spirit of the original. Hence, in some places, where the text contained an ambiguous word, or an abbreviated expression, as when it says, *he*, *it*, or *they* did so and so, I have sometimes inserted the noun in the translation, and said, *Umpande*, *Umbulazi*, *the enemy*, or *the cattle* did so and so; while, on the other hand, I have sometimes neglected to render certain words, which would have a pleonastic or tautological appearance in English. In respect to the songs, a good translation is not easily made. The difficulty lies partly in the very idiomatic, compressed, and highly figurative character of the language, in which they are found; partly, in the sudden transitions of thought, and most arbitrary change of subjects, in which they abound; and, partly, in the fact that the language sometimes contains an allusion to some circumstance, perhaps embodies some historical event, which transpired ages ago, and of which there remains no account, no sign, save what the song contains. Some of these difficulties could be

avoided or met, at least in a measure; hence, in some instances, I have added a few explanatory notes—some in English, and some in Zulu in the very words of the party who gave me the song, or of others of whom I made inquiry as to the import of the language in question;—and sometimes the essence of an explanatory remark, obtained from the native, has been embodied in the translation.

In respect to the typography of the work, it will be observed that the printer has been obliged to make use of small Roman letters, in some instances, where Italics or capitals should have been employed; and to resort, at times, to other expedients. The reason of this was, that we were disappointed in not finding a general assortment—Italics, capitals, &c.,—with the "lower-case" letters which we had obtained to enable us to print in accordance with Dr. Lepsius's "Standard Alphabet," which the Mission had resolved to "adopt;" and also, because we failed to receive an entire fount of new type, which we had ordered to be made according to the "Standard," and had supposed it would come to hand before the present work would be ready for the press. Those who have had experience in a new country, and in one far removed from the great centers of commerce and manufactures, will know how to make allowance for exigencies of this kind.

I had hoped that while the body of the work should be going through the press, time and strength would allow me to complete a paper for the Introduction, in which an attempt would be made to exhibit some points of correspondence in the grammatical structure of different African languages, and notice some of the relations of the Hamitic to other families. But a constant pressure of various other imperative duties, has left no opportunity for this,—a subject full of interest not only as a philological pursuit, but also in its bearing upon the work of Christian Missions. Unable to finish the above "paper" in season for the Grammar, at least without postponing publication, which has been unavoidably delayed already too long, I have inserted a chapter at the close of Etymology, containing the substance of an article on a kindred topic,—Remarks and Observations on certain words, as found in the Isizulu and its Cognates,—a "paper" which was prepared, originally, for the American Oriental Society, and of which a copy was sent to that Society, something more than a year ago.

I cannot close these prefatory remarks without acknowledging my obligations to all those ministers, merchants, editors, and other kind friends, whether in Natal or at the Cape, who have encouraged me in my work, and at different times, and in various ways, have shown a readiness to forward the interests of this publication. Especially, to several of Her Majesty's Representatives in this part of the world—to His Excellency Sir George Grey, K.C.B., Governor of the Cape Colony, &c., &c.; to His Excellency Sir Benjamin Pine, formerly Lieutenant-Governor of Natal, now of St. Christopher's; and to His Excellency John Scott, Esq., Lieutenant-Governor of the Colony, &c.; as also to the Legislative Council of the Colony,—for the kind personal and official interest which they have shown, and for the very substantial aid which they have granted, the writer begs to offer his hearty thanks; and to avail himself of this opportunity to give them an assurance of his respect and sense of obligation.

With most reverent and grateful acknowledgments to the God of all grace, from whose ever-present aid I have derived strength and resolution to finish these labors, and by the unfailing consolations of whose Spirit I have been sustained in a time of peculiar need; also with a humble yet fervent prayer that He will cause these labors to subserve the interests of His kingdom,—the book is now respectfully offered to those who have favored me with their subscriptions, and to all who seek a thorough knowledge of the Zulu language.

LEWIS GROUT.

UMSUNDUZI MISSION STATION,
September, 1859.

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ERRATA.

Page xxxv, line 5, *for* plilological *read* philological.
Page 6, line 9, *for* betwen *read* between.
Page 79, line 19, *for* suplication *read* supplication.
Page 108, line 34, *for* domonstrative *read* demonstrative (in a few copies only).
Page 296, line 21, *after* semašumini *insert* amabili.
Page 350, line 2, *for* bizwa *read* bizwe.
Page 407, line 5, *for* um'laumbe *read* um'laumbi.

INTRODUCTION.

Sect. 1.

HISTORICAL NOTES CONCERNING THE AMAZULU.

In respect to the history of the Amazulu, or Zulu nation, if we go no further back than the memory of the oldest inhabitant reaches, we find the real Amazulu a comparatively small tribe, living on the Imfolosi and neighboring rivers, mostly between the twenty-eighth and twenty-ninth degrees, south latitude, and between the thirty-first degree east longitude and the Indian Ocean. They are reported to have come down, at some former period, from a more inland region on the west and north-west. The line of Zulu chiefs, so far as we can now ascertain, is the present incumbent Umpande, who succeeded his brother Dingane, who succeeded his brother Chaka, who succeeded his father Usenzangakona, who was the son of Jama, who was the son of Umakeba, who was the son of Upunga. Some, however, give Umbuzi, in place of Umakeba, as father of Jama.

Chaka was born about the year 1787. His father, Usenzangakona, was rich in wives and children, having some twenty-five or thirty of the former, and no one knows how many of the latter. Between him and one of his wives, Umnandi (the sweet one), the mother of Chaka, there arose some cause of bitterness, which is common, actually inevitable, in a social state where polygamy is the basis. In consequence of this difficulty between husband and wife, which increased with the father's jealousy of the precocious and aspiring youth, the mother took the boy Chaka, and fled, first to the Amakwabe, and then to the Amatetwa or Umtetwa, whose chief at that time was Udingiswayo. The Amatetwa, reported to have come down along the coast from

the N.E. at a former period, were now a powerful tribe, living neighbors to the Amazulu; and probably the same which are spoken of in some books, of an ancient date, under the name of *Vatwa* or *Batwa*.

Udingiswayo gave Chaka and his mother to the care of Ungomana, an *induna*, or chief counselor of his tribe. Here the young prince passed most of his youth, and received all the training, which he had, for royalty. On the death of his father, he was sent back by Udingiswayo, at the age of about thirty, to take possession of the kingdom. Arriving home, he found his father's place already filled by another son Usigujana, said by some to have been the rightful successor. Chaka, however, soon succeeded in deposing and destroying his brother, and in taking the power into his own hands. No sooner had he ascended the throne of his father, and fairly asserted his authority over the Amazulu, than a large portion of the Amatetwa joined him, and asked his aid against another tribe with whom they were at war.

At the head of a tribe whose very name (from *izulu*, heaven) is equivalent to *the celestials*, now increased in numbers, in strength, in courage, by a voluntary alliance from another powerful tribe; himself an ambitious man, of royal blood, in the prime of life, already adored as of more than human origin, panting for forays, victory, and plunder, Chaka sallied forth in person at the head of his warriors, soon conquered the tribe against which his aid was sought, took many of them captives, and added them to his own nation. Cruel and bloody as this mighty African conqueror is reputed to have been, or as he really became in the progress of his triumphs, his policy, especially at first, was not so much the utter destruction of the neighboring tribes, as to subdue, and incorporate them with his own. Pursuing this policy, he conquered one tribe after another, located them here and there among his own people, taking care so to distribute, guard, and govern them, as to hold them in the most complete awe and subordination to himself. In this way he seems to have gone on, five or six years, without much interruption, increasing the number of his subjects and tributaries, the strength of his army, and

the extent of his dominions; so that, in 1822, his conquering power was felt from the Umzimvubu, or St. John's, on the south-west, to Inhambane on the north-east, and from the sea coast inland across at least half the continent of Africa.

It was while his army was away, on a distant expedition to the north-east, that Chaka, who remained at home, was assassinated at his great kraal Tukusa, on the Umvoti, about the 23d of September, 1828. Among the conspirators was his own brother Dingane. But of this event, as also of Dingane and his brother Umpande, and the more recent most prominent political movements of the Zulu nation; to say nothing of their social state and moral character, as much of an outline as can be given in the present work, may be found in the Appendix.

Sect. 2.

PHILOLOGICAL REMARKS RESPECTING THE LANGUAGE OF THE AMAZULU AND THEIR NEIGHBORS.

The Zulu language is spoken not only by the native inhabitants of Natal, who are supposed to amount to a hundred and thirty or forty thousand, but also by the entire nation of the Amazulu, and some of their tributaries, to the North and East of the Tugela river, the north-eastern boundary of the Colony. To be sure, there are many slight dialectic and tribal modifications of this language. Nor is this strange, when we consider that the Zulu nation, as it now exists, and has existed for the last thirty-five or forty years, is made up of several smaller tribes, which were conquered and consolidated in the days of Chaka. It is evident, however, that the language of all these tribes, or clans, was substantially one, even before the days of Chaka; as it is also evident that, since that time, there has been a steady refining elevating process, the language of the conquered

being gradually fashioned to the higher standard and more fixed character of their superiors. Nor can we believe that any of the African languages or dialects come to us, at the present time, in a state of greater original purity than the Isizulu.

If we look at the history of nations and languages, we shall find, generally, that those have been most affected and modified in character, which have come most into connection and collision with other nations and languages; and, so again, that those which have retained their original character longest and least affected, are such as have been most isolated from nations and languages of a different character.

Again, nations and languages have generally gone in waves one after another over the different parts of the earth, the foremost wave being the last to feel the influence of those which follow. And we have examples of nations and languages, retiring into some nook, or lodging under the lee, as it were, and there retaining their original character to a wonderful extent, for ages; while their more exposed neighbors have, in the mean time, undergone most rapid and wonderful changes.

Now, there is reason to believe that this general and very natural law has held in respect to the nations and languages of this continent; and that there is no part of South Africa, where foreign influence has come in later, or been felt less, than in case of the language and tribes of which we speak, particularly the Zulu. All these nations have evidently come in, centuries since, wave after wave, from the north, and passed along, from age to age, to the south, each crowding and crowded on, until the foremost reached the southern limits of the continent. At the same time, also, the interior tribes have generally turned outward, towards the sea, in their progress. Facts might be given in detail, showing this to have been clearly the case in this part of Africa, and also in some other parts of the continent.

At the southern extremity, however, the foremost wave, of the Zulu class, met others, of a different character. Thus, the Kafirs or Amakosa came in contact with the Hottentots, and afterwards with the

Dutch and English, all using languages totally different from that class to which the Zulu belongs; while the Arabic and other tongues have had their modifying influences upon the languages of the same class, further to the north. In a word, all historical analogy and facts go to indicate that, in this part of Africa, we may properly suppose the original characteristics of that great family of languages, to which the Zulu, Sechuana, Kafir, and other sisters belong, have been preserved most perfect.

This view of the subject invests the study of the Isizulu with peculiar interest, and makes a knowledge of it highly subservient to a right understanding of some of the apparently anomalous forms and principles of kindred dialects. Nor is it less true that a careful study of these kindred dialects will greatly facilitate the progress of the scholar who aims at a perfect knowledge of the Isizulu. "With such endless connections, does each language run into and out of others, before, around, and behind it, that no one can be studied with any adequacy by itself alone."

But upon this subject,—the rank, relations, and correspondences of the Isizulu and other African languages, especially those which prevail in the southern half of the continent,—we cannot enter at present, much less in this connection. A thorough, complete discussion would require more time and room than we can now command; and we are happy to believe that the able and learned philologist Dr. W. H. J. Bleek, with the best of means within his reach, having free access to Sir George Grey's most extensive, admirable library of African books, is prosecuting this branch of study with all that enthusiasm which the subject is fitted to inspire in the true lover of linguistic and ethnographical science. What another has said of all languages—of philology in general—is especially true of those tongues of which we now speak:—"There is no more inviting field of research, now open before an earnest, deep-searching mind. Here is a land abounding in mines of gold and precious stones. Labor is sure of its reward, and glittering prizes on every side await discovery."

Those who are not well supplied with the most recent

philological works, and yet may be interested in knowing the opinion of the ablest writers of the present day, in respect to the place which the Isizulu and its nearest cognates hold, in the great family of language, will be glad to see a critical note "On the Original Language," by Professor Gibbs; in which he says:—

"Those who hold to the unity of the human race hold of course to an original language. Those who hold to an original language naturally wish to show how and in what order the different families of languages have separated themselves from the main stock.

"Chevalier Bunsen and Max Muller have been laboring on this subject with great assiduity, and think to have arrived at important results.

"The interesting problem before them is this, *to place the various families of languages in the line of successive development.*

"The earliest type of language is supposed to have been monosyllabic. Many substantial reasons might be given in favor of this supposition.

"The Chinese and other monosyllabic languages of Asia went off from the main stock, while it was yet in a rude or inorganic state. These languages have been called *family* languages. Some cause, to us unknown, seems to have stereotyped these languages in this early stage of their existence, and to have prevented their further development.

"At a subsequent period, WHEN THE MAIN STOCK HAD ASSUMED SOMEWHAT OF AN ORGANIC CHARACTER, THE TARTAR OR TURANIAN LANGUAGES DETACHED THEMSELVES ON ONE SIDE, and Hamitism, or the language of Egypt, on the other; THE FORMER WITH A SLIGHT TINCTURE OF IRANIANISM, OR TENDENCY TO THE INDO-EUROPEAN CHARACTER, and the latter with a tincture of Shemitism. These languages are called *nomad* languages as having advanced further than the family languages.

"At a still later period the Shemitic and Iranian or Indo-European languages developed themselves in opposite directions. These are called *political* or *state* languages, as exhibiting the highest degree of refinement. But although thus contrasted, they exhibit, when viewed from a more distant stand-point, many undoubted resemblances.

"To complete this view, the languages of America and Oceanica are thought to be connected with the Turanian; and the African are united conjecturally with the Hamitic or Coptic, AND PERHAPS, FAR SOUTHWARD, WITH THE TURANIAN.

"This theory only settles the order of development. It determines nothing as to the time which is requisite."

As bearing upon the same subject, and in further illustration of it, I will give a few jottings and extracts which I made, a few years since, from a fresh and able discussion of the subject, in the *Edinburgh Philosophical Journal*. Not having the work now before me, I can only give an abstract of what was said on this point, —the notes which I made, at the time, for my own

pleasure;—according to which, the able writer very justly says, in substance:—

The recent researches of those who have made themselves best acquainted with the languages of Southern Africa, have entirely destroyed all previous unfounded notions respecting the prevalence of a vast number of rude and poor tongues among them. Excepting the Hottentots and Bushmen, it appears that the nations peopling all that vast region of Africa which lies south of the equator, may be glottologically considered as forming but a single family—the Kafir tongue of the South having close relations of affinity both with the Congo dialects which it joins on the West, and with the Galla language, which stretches down to meet it along the Eastern coast. Now, these languages are stated by Chevalier Bunsen to retain vestiges of primitive relationship with the great tripartite stock whence originated the Japetic, Semitic, and Chamitic (or Egyptian) tongues. *But they evince a much higher development than the last of these,* AND THIS DEVELOPMENT IS RATHER IN THE JAPETIC *than in the Semitic* direction. According to Bunsen again, the ancient Egyptian language presents indications of a historical connection with both the Semitic and Japetic groups, and must, therefore, have been of Asiatic origin, its divergence having taken place before the two groups were isolated from each other. The Egyptian is much less flexible and full grown than either the Semitic or Sanscrit. It was a form of speech only just emerging from the monosyllabic state and the absolute isolation of words; and it expressed very clumsily and incompletely, by mere agglomeration, that to which the Semitic and Japetic tongues could give much more distinct utterance by the system of inflections. The Egyptian mind, mummified like the Chinese, was not fitted to carry forward this development, and the original language gave way, therefore, before the intrusion of foreign elements. Whether *these South African languages* have passed through the form which has remained stationary in the Egyptian, or whether they *were derived from that still earlier Asiatic formation* in which the Egyptian itself originated, is a question which, there is hope, that the combined study of the languages of Egypt and of Southern and Central Africa, will soon answer.

SECT. 3.

ON THE ORIGIN AND CHARACTER OF THE ORTHOGRAPHICAL SYSTEM EMPLOYED IN THE PRESENT WORK.

The author had designed to dispose of this part of the Grammar, with a single page or two of remarks on

the origin and introduction of the alphabet and orthographical system, of which use is made in the Zulu portion of the present work. But certain circumstances, recent, *peculiar*, unexpected,—of which, however, a notice, much more a particular narration, may be omitted,—have induced me to go more thoroughly into the subject.

Some of the more important initial steps, taken by the American Zulu Mission, in respect to the orthography of this language, were laid before the public, some five or six years ago, in the *Journal of the American Oriental Society*, third volume, second number, from which the following extract is made:—

"The American Mission at Natal issued a circular address, more than a year since, to the missionaries and friends of education in Africa, urging the importance of an attempt to secure a uniform orthography for all cognate African languages, and proposed a plan by which it might be effected. * * * * * *

"The Mission had felt for some time, that the orthography used for the Zulu language was not fully adequate to its wants. Accordingly, in May, 1849, a committee of three was appointed to consult, in respect to it, with other Societies in this Colony, and report to the Mission such suggestions and alterations as might seem to them important. In September, the committee reported, and recommended, among other things, four new characters or signs. The report was adopted, and the committee were instructed to procure the proposed new characters.

"About this time, however, or a little after, several articles appeared in different places and periodicals, going to show a close relation between many of the languages of Southern Africa. And it also soon appeared, that several of the Missionary Societies in different parts of Africa, in reducing cognate dialects to writing, were introducing new and peculiar characters or symbols, for the representation of certain sounds which had no existence in languages already known and written; and that some others, who had as yet made no such change by the introduction of new characters, were feeling the necessity for something of the kind. Among the Societies which have already made use of several new characters in writing some of the African tongues, may be named the Norwegian at Natal, the English Church Missionary Society on the East Coast, and the American Board at the Gabun on the West Coast. And in a recently published Kafir Grammar by the Wesleyans in Kafirland, it is said that 'the combinations *tsh*, *hl*, *kl*, and *dhl* would have been better represented by single characters.' 'A separate character, also, either for the guttural sounds, or for the foreign sound (of *r*), would certeinly be an improvement, and to the natives especially, a matter of convenience.'"

In view of some of these facts, the subject of a general

uniformity in orthography was discussed at a meeting of the American Mission in Natal, in December, 1849, and a committee appointed to prepare and issue a circular address to friends of missions and of learning in Africa, as above stated.

The object of this committee was "to confer" with all the missionary societies in Southern Africa, and also with a general committee in Christian lands,—of which Dr. Adamson and Professors Gibbs and Salisbury were proposed to be members, (together "with others, should it be thought expedient to enlarge the number" of said committee,)—"in respect to the orthography of the African dialects." And the object of the circular was "to recommend a uniform orthography for all the cognate dialects of Africa, and to propose some plan by which it might be secured."

"Not long after the issue of the circular (March 1850), a little tract of half a dozen pages, prepared by Henry Venn, Church Missionary House (England), October, 1848, and containing 'Rules for reducing unwritten languages to alphabetical writing in Roman characters,' was named, and afterwards forwarded to some of our number, by the kindness of Rev. J. J. Freeman, Cor. Sec. of the Lond. Miss. Society." And in due time, in accordance with a provision in the "circular" already noticed, "to enlarge the number" of the general committee, and at the suggestion of some of the members whom we had already named, as noticed above, the Rev. Henry Venn of London, Dr. Grandpierre of Paris, Professor Holmboe of Christiania, and Professor Pott of Halle were invited to act as members of the general committee, with Dr. Adamson and Professors Gibbs and Salisbury.

It is supposed that the invitation to Professor Pott never reached him. All the other six took a most praiseworthy interest and active part in trying to advance the movement, and provide a standard alphabet especially suited to all the languages of Africa. Dr. Adamson procured a republication of our "circular" in one of the Cape papers; and in the same journal, the *Observer*, he furnished, also, something more than four columns of

valuable remarks and suggestions, all designed and admirably fitted to promote the enterprise. Professors Gibbs and Salisbury, conductors of the *American Oriental Journal*, were at the trouble and expense of getting type for many new characters to print an essay, sent by us, on the phonology and orthography of the Zulu language; and to this they were kind enough to append several pages of valuable criticism, remarks, and suggestions. Dr. Grandpierre gave a ready response to the request that he be placed on the general committee, professing to "take a great interest in the object," and making a generous offer of his "services" to promote it. Professor Holmboe sent to the American Oriental Society a very valuable paper, entitled "Ideas respecting an Alphabet suited to the Languages of Southern Africa,"—the substance of which was published in the *Journal* of that Society, Vol. v., No. ii. We know not for how long a time the "comprehensive mind" of the Rev. H. Venn may have been occupied with the subject under consideration, previous to 1848; but all who have seen the "Rules" which he issued at that time, and who know anything of his subsequent labors to provide an alphabet which should be suited to the African languages, and worthy to be looked upon as a general standard, will love to hold him in honor, and give willing testimony to his assiduity and good judgment.

We are now prepared for an introduction, both to the "Standard Alphabet for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters," and to its distinguished author, "Dr. R. Lepsius, Professor at the University, and Member of the Royal Academy, Berlin." And how can this be had in any way so well as in the language of an extract from the notice which the Hon. Sec. H. Venn and other officers of the Church Missionary Society have prefixed to "this unpretending but admirable Essay of a distinguished German scholar?"

"The need of a fixed system of orthography," says the honorable secretary, "induced several of the missionary societies of London, a *few years ago*, to agree upon 'rules of reducing unwritten languages

to alphabetical writing in Roman characters.' These rules, though imperfect, have been already applied with success to several African languages. The societies were assisted in this work by the late Professor Lee of Cambridge, by Mr. Norris of London, and by Professor Lepsius of Berlin; but feeling it to be necessary for the establishment of any *standard* system, that an alphabet should be presented in a more complete form, and that the scientific principles should be explained upon which it was constructed, Professor Lepsius, at their request, kindly undertook this work, and has furnished the following admirable treatise, which will prove, it is hoped, an invaluable help to missionaries."

The learned Professor, Dr. Lepsius, begins with saying that "the endeavor to establish a uniform orthography for writing foreign languages in European characters has both a *scientific* and a *practical* aim." Passing his brief but interesting discussion of the former, we would ask,—Who, that has had any considerable experience and observation as a pioneer laborer on mission ground, is not prepared to attest the truthfulness and importance of the following remarks?—which he makes in treating of his *practical* aim:—

"It was natural that the European system of writing should be used for all those languages which had no system of their own. But here the same question arose as in linguistic science. Which orthography ought to be used? Was it advisable to force upon those nations to which the Bible was to be presented as their first reading-book, the English orthography, which is complicated, irregular, and singular even in Europe? Was it suitable that those nations should be compelled to learn to read and write for all future time after this fashion? And according to what principles should those sounds be expressed which are neither found in the English alphabet nor in any other European system?

"As, in these respects, there was no general law or authority, every missionary who had such a translation to prepare struck out a way for himself, and sought, according to his own fancy, or from a very confined view of the case, to solve the difficulty. If we examine the long catalogue of Bibles printed in Latin characters we shall find the most multifarious systems of letters employed, often in cognate languages, and even in one and the same language. Sometimes difficult and unintelligible groupings of consonants are employed as representations of simple sounds; at other times a multitude of new and unexplained diacritical signs are employed; and often a refuge has been sought in the complete rejection of all diacritical marks, and thus the correct expression of the language has been sacrificed. The great and increasing confusion resulting from this arbitrary mode of proceeding must be apparent."

But we by no means propose to follow this discriminating and learned writer through the whole Essay. We

must content ourselves with remarking that, after a brief historical sketch of what science and missions have done to solve the question,—Which European orthography is to be adopted? Which alphabetic system best harmonizes the different European orthographies, and allows most easily of the application of diacritical signs to represent sounds not contained in the languages of Europe?—we are made briefly acquainted with the manner in which the Standard Alphabet was developed and propounded:—

"In the Autumn of 1852, the author of the present paper," says Dr. Lepsius, "being in London, had the opportunity of discussing this subject (which had occupied his mind for several years) with some of the most influential members of Missionary Committees: and he was invited by the Rev. H. Venn to furnish him with a development of his alphabet, which appeared suitable for general adoption and conformable on the whole to the "*Rules.*" Mr. Venn proposed to transmit such an explanation of the alphabet to the missionaries. Prevented, at that time, from complying with this wish, he simply communicated a tableau of the alphabet, which was inserted by Mr. Venn in a second edition of the "*Rules*" in 1853.

"Soon afterwards the author was again induced to direct his special attention to this subject, by a visit of the Rev. *S. W. Koelle*, in consequence of which he determined to bring forward his own long prepared project, after discussing it minutely with this gentleman, whose valuable contributions to African philology have been already mentioned. It was now judged proper to publish the proposed alphabet, which had hitherto only been communicated privately to several of the most distinguished linguistic scholars.

"The author therefore resolved to explain the principles of his plan in an essay to be read in a general sitting of the *Academy of Berlin*, and to propose at the same time that the Academy should examine the alphabet in question, and, if approved, have types cut and cast for printing it. This proposal was laid before the historico-philological class, and a committee appointed, composed of Professors *Bopp*, *Jacob Grimm*, *Pertz*, *Gerhard*, *Buschmann*, with the assistance of Professor *J. Muller* from the physical class. This committee approved the plan, with the exception of one member, who denied in general the usefulness of all such endeavors; and on the 23d of January *the Class ordered the cutting and casting of the proposed types*, which have consequently been used in the present pages.

"About the same time, the interest on the subject having greatly increased, chiefly from the progress of missions, a new step was taken in London for the furtherance of the object in view. Chevalier *Bunsen*, whose reputation as a statesman, a scholar, and a friend of every important Christian movement is universally acknowledged, called a meeting of distinguished men, more or less interested in the question, among whom we may name, Professors *Wilson*, *Muller*, *Owen*, *Dietrich*, Sir *C. Trevelyan*, Sir *John Herschel*, Hon. Mr. *Stanley*, Messrs. *Norris*, *Pertz*, from Berlin, Messrs. *Babbage*, *Wheatstone*, and *Cull*; the Rev.

Messrs. *Venn*, *Chapman*, and *Koelle*, and Mr. *Graham*, of the Church Missionary Society,—the Rev. Mr. *Arthur*, of the Wesleyan Missionary Society,—the Rev. Mr. *Trestrail* and Mr. *Underhill* of the Baptist Missionary Society. The author also had the honor of being invited to this meeting, and was happy to be present at the three last conferences. These were occupied principally with the physiological basis, which was generally acknowledged to be necessary; and was adopted without much dissent by the assembly."

With regard to the written expression or graphic system to be employed, three different systems were discussed. The first, having no physiological basis, and being imperfect in its details, was rejected. The second, which proposed to indicate variations from European sounds by Italics, was found objectionable in several respects, especially in its inapplicability to manuscript, in consequence of which it could be of no use to missionaries, was also rejected. "The third system was that of Dr. Lepsius; and, so far as his modesty permits us to judge," says the *Bibliotheca Sacra*, "it appears to have met with almost universal favor. The result was its definitive adoption by Mr. Venn, in behalf of the Church Missionary Society, and the publication, at his request, of the present work—[the *Standard*, &c.] At the same time, duplicate sets of types were ordered by that Society from Berlin. The concluding remarks of this portion of the work," continues the same reviewer in the *Bibliotheca Sacra*, "are so appropriate, and so full of the modesty of true science, that we cannot forbear quoting them":—

"It is hoped," as Professor Lepsius remarks, "that this determination (of the Church Missionary Society) may be favorably regarded by all other missionary societies. We do not expect that everybody should agree about all the details of this alphabet; but it is not unreasonable to hope that it will be considered as a *standard*, and as affording a common basis by which other alphabets may be brought into the greatest possible agreement. Different languages may require different modifications. Few, if any languages will require *all* the diacritical signs which must appear in the complete alphabet; while some languages may require marks of distinction peculiar to themselves. It is therefore necessary that the system should be elastic enough to admit of such reduction and enlargement without alteration in its essential principles. Cases may even arise in which material deviations from the proposed alphabet may appear unavoidable, and be advocated, on sufficient grounds, by scholars engaged in such researches. In all such cases, it is hoped that the Committees of Societies will require the

reasons of such deviations to be laid before them and discussed, before the deviations are introduced into books printed by their authority. This principle is most important for the furtherance of the object in view, and was repeatedly insisted upon by Mr. Venn."

The able reviewer of Dr. Lepsius, from whom we have already quoted, concludes his paper with a remark and a hope well worth the consideration of every true friend of education and of Christian missions, especially among the heathen of Africa. He says:—

"The writer of this article was present at a meeting of French pastors and friends of missions, convoked last summer in Paris, at the house of M. Grandpierre (so well known and so highly respected among us), for the purpose of hearing from Dr. Lepsius, in person, a general account of his system. After an interesting exposition, followed by some discussion, in which the distinguished pastor Monod took a prominent part, it was unanimously resolved to bring the "universal alphabet" under the immediate consideration of the French Evangelical missionaries, with a view to its general adoption by them. We are happy to learn that similar steps have been taken by missionary societies in Germany, Switzerland, and, we believe, in other countries. The adhesion of the London Church Missionary Society has already been noticed. But until the other great societies of England and America follow this example, the work is not half done. And we cannot doubt that, in a question so important to the present and future generations of a multitude of people, nations, and tongues, all petty jealousies, all personal and national predilections, will be laid aside; and we venture to hope that this alphabet, the fruit of such lengthened labors and such extensive researches, may be enabled to effect all the benefit desired and intended by its philanthropic author."—*Bib. Sa.*, Oct. 1856, p. 697.

The opinion of the above reviewer as to the intrinsic merits of the *Standard*, is found in another part of his paper, where he says:—"This unpretending but admirable essay of a distinguished German scholar, is the latest, and, we think, incomparably the most successful attempt to construct a *universal alphabet*—so long the desideratum of linguistic science and a practical want of civilized life. What student of language, geography, or history; nay, what intelligent traveler, or even reader of newspapers, has not longed for some more accurate and trustworthy medium of names and sounds than that Roman alphabet on which the nations of Europe have wrung such various and innumerable changes? * * As the world advances and nations approximate, the confusion of our alphabets becomes worse confounded.

* * And how long may some reader of future history blunder in the dark before ascertaining that Owhyhee and Hawaii are identical, and that the Otaheite of Captain Cook is no other than the Taiti of the piratical French invader! We need not multiply illustrations of the obvious fact that such a state of things is a serious inconvenience, not to say a disgrace to modern literature and science. The great and increasing importance of international intercourse, the consequent study of languages, of their etymology, their multiplied ramifications and connections, the valuable results already obtained, call for every possible aid that can be rendered. And at the head of these may safely be placed the preparation of an alphabet so comprehensive as to include the sounds of every known language and dialect, so simple as to be easily applied to them all, and so elastic as to admit of expansion in case of future need."—*Bibliotheca Sacra.*

The Church Missionary Society, in its prefatory notice of the *Standard*, from which we have already made an extract, among all its valuable remarks, in the estimation of the writer, has made none more truthful and important than the following:—

"The object of this treatise (the *Standard*) concerns not only missionaries, but also the interests of the nations whose language is to be reduced to writing. It is most desirable that a nation should be furnished with an alphabet combining simplicity and precision to the utmost degree in which they are attainable. The art of reading will be thus greatly facilitated, and the natives will themselves teach one another to read and write without the perpetual aid of European teachers. * * *

"In respect of Africa it is especially important to take every step which may facilitate the mutual instruction, and supersede the labors of European teachers. In this way only can we hope for the evangelization of this vast continent.

"It is a matter of much satisfaction, that in this, as in other instances, science lends its aid to the Christian zeal of missionaries for communicating to mankind the highest benefits; and the work is commended under this aspect to the blessing of Almighty God for the furtherance of the Kingdom of Christ among the nations of the earth."

(Signed) H. VENN, B.D., Hon. Sec.
J. CHAPMAN, M.A., Sec., Late Missionary in South India, and Principal of the Syrian College, Travancore.
H. STRAITH, Hon. Lay Sec.
C. GRAHAM, Lay Sec., Late Persian Interpreter to the Commander-in-Chief in India.

} Church Missionary Society.

The respective opinions and recommendations of several other of the largest missionary corporations in the world, are briefly expressed and presented in the following extracts:—

"Having been concerned in the preparation of the Rules, &c., referred to above, which have been successfully employed in our West African languages—where the want of a uniform system was especially felt,—we express our cordial approval of this treatise, in which Professor Lepsius clearly explains the scientific principles upon which a *standard* alphabet must be constructed, and renders it, in its complete form, capable of the most extensive application."

(Signed) JOHN BEECHAM, D.D., Sec. } Wesleyan
ELIJAH HOOLE, Sec., } Missionary
Formerly Missionary in South India. } Society.

The following is an "extract from a letter to the author" of the *Standard*, dated Paris, June 7th, 1855:—

"I have the pleasure of informing you that the committee of the (Evangelical) Missionary Society, in its yesterday's session, decided to send the "*Standard Alphabet*" to our missionaries in South Africa, and to recommend to their most serious attention the system which is proposed for arriving at a uniform mode of writing those foreign languages which have not as yet a literature.

"It moreover earnestly desires that the missionaries of our Society, having studied this system, may make an application of it to the Sechuana language.

"For this purpose our Committee will need twenty copies of the English translation of the *Standard Alphabet*, in order to send them to South Africa."

In the name of the Committee:
(Signed) GRANDPIERRE, Director.

From the London Missionary Society we have the following:—

"The importance of the object proposed by Dr. Lepsius will be deeply felt by every individual conversant in any degree with the difficulties to be encountered in the formation of a language previously unwritten, and with the want of harmony which has hitherto been found in such attempts. I cannot therefore but rejoice in the result of Dr. L.'s close and profound attention to this subject, as exhibited in his pamphlet, and I most earnestly hope that it may greatly tend hereafter to secure substantial agreement, and, if possible, *uniformity* in the practice of Christian missionaries who are laboring to give the Word of God to tribes and nations among whom the symbols of thought have been previously unknown."

(Signed) ARTHUR TIDMAN,
Foreign Secretary L. M. S.

The Secretary in England to the Moravian Missions says :—

"I beg to give my cordial assent to the general principles which Professor Lepsius has so ably sketched in his Treatise. That the adoption of his system, however modified in some of its details, will be of the greatest service to missionaries in every part of the world, and especially to English missionaries, can hardly admit of a doubt. Had such a system been originally applied to the languages of the Greenlanders and Esquimaux, and to those of the Indian tribes of North and South America, much uncertainty and difficulty would have been avoided."

(Signed) P. La Trobe, Sec., &c.

"The Committee of the Missionary Society of the Rhine declares hereby its assent to the principles of orthography laid down by Professor Lepsius in his treatise on the *Standard Alphabet*, and will give directions accordingly to its missionaries for their linguistic labors."

(Signed) For the Committee: Inspector Wallmann.

"The undersigned, besides acknowledging the care and completeness of the views, upon which this *Standard Alphabet* is founded, cannot but earnestly desire for the sake of harmonious co-operation, that uniformity may be attained at least in this part of the missionary field, and therefore begs to give it his cordial assent."

(Signed) Dr. Chr. G. Barth,
Director of the Calw. Publishing Union.

"The Committee of the Evangelical Missionary Society (at Basle), acknowledging the great importance of uniform principles in fixing the alphabet of previously unwritten languages, particularly among the African races, has resolved to adopt the system of orthography proposed by Professor Dr. Lepsius of Berlin, and to recommend it to the missionaries employed by this Society for gradual introduction."

(Signed) For the Committee : Josenhans, Inspector.

"The Secretaries of the American Board of Commissioners for Foreign Missions have examined Dr. Lepsius's '*Standard Alphabet* for reducing unwritten languages and foreign graphic systems to a uniform orthography in European letters,' and regard it as an advance upon the practice of missionaries of this Board heretofore in reducing languages to writing; and we will gladly do what we can to secure its general adoption."

(Signed) R. Anderson,
S. B. Treat,
S. L. Pomroy, } Secretaries.

The actual introduction of a measure like this to any

general extent, among the numerous and widely separated missionary organizations which encircle the globe, must be, of course, gradual, as well as free, and without previous compact. Yet, considering all the circumstances and difficulties in the case, the system has evidently recommended itself, and been already actually introduced, to a much greater extent than its most sanguine friends could have expected in so short a time. In this distant part of the world, we do not get the news till long after the events have transpired. And yet, it has already come to our knowledge that a fair beginning has been made towards a general adoption of the *Standard*.* Indeed, the work was half accomplished when the system gained the approval and recommendation of the great leading missionary bodies to which we have already referred. Among the African languages, some half a dozen are mentioned in the Appendix to the *Standard* as already written in this way.

I have before me "Vocabularies of the Mozambique Dialects," as drawn up by Dr. Bleek, who, in his Introduction, says, "The orthography employed in the Vocabularies has been modified from the system of Lepsius, to suit the exigencies of English typography." Hence the vowels are often accompanied by the use of some diacritical mark, of which there are five varieties, to denote the exact character of the sound specified. And among the consonants, the letter *s* with a dot under it represents the sound of English *sh* and German *sch*, which Lepsius denotes by the use of š. "Such compound sounds as English *ch* in cheese, and *j* in join, are dissolved in their elements, and, therefore, expressed" respectively by the use of *t* and *d* with dotted *s*,—which sounds are denoted by Lepsius, as in the present work, by *tš* and *dž*. And the *ng*, of English "singing," is given by the tilde over *n*, which Lepsius denotes by ṅ.

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* Since writing the above, I see it stated in the *Missionary Herald* for January, in a letter from one of the Missionaries of the American Board, that:—"In accordance with the vote of the Micronesia Mission, we [the missionaries on those islands] employ '*Lepsius's Standard Alphabet.*'"

The writer has also before him a "Grammar of the Bornu Language," prepared by the Rev. S. W. Koelle, author also of other African works, as *Bornu Literature*, *A Grammar of the Vei*, and the *Polyglotta Africana*, most able philological productions, which, if I mistake not, the public journals spoke of, not long since, as having taken the annual prize founded by Volney in the French Academy,—in which *Bornu Grammar* the author says of its orthography, that it "follows the system proposed by Professor Lepsius of Berlin, which we found best adapted to the wants of missionaries and linguists who have to reduce unwritten languages, because it is based on sound physiological and phonetic principles, consistent in the selection of the signs it contains, and easily admits of an addition of new signs where occasion may require them."

In his correspondence with the Committee of the South African Auxiliary Bible Society, some two years since, the Rev. J. W. Appleyard, author of "Kafir Grammar," &c., speaks of Professor Lepsius's Essay as an "admirable pamphlet on a standard alphabet;" and goes on to "propose" and "recommend" some eight or ten "changes" in the orthography of the Kafir language, most of which are based upon Lepsius's system, and would serve to bring the orthography into general conformity with the *Standard*. Thus, "in the case of consonants," he would recommend that "*r* be used for its usual sound in the English;" that "the two guttural sounds, hitherto represented by *r*, be denoted by *g* and *k* respectively, with a *point* over them,"—which sounds are denoted by Lepsius, as in the present work, by χ and χ̇; that š "represent the simple sound of *sh*;" that "the compound sound *tsh* be represented by *t* in connection with the preceding character"=*tš*; "on the same principle *j* (for *dzh*) should be denoted by *d* in combination" with *ž*=*dž*; that the present *hl* be denoted by ɬ; that *kl* and *dhl* be represented respectively by kɬ and dɬ; and that *m* and *n* with a horizontal line over them, be used wherever etymology requires them to be doubled.

In another work now before the writer,—"A Grammar

and Vocabulary of the Namaqua-Hottentot Language, by Rev. Henry Tindall, Wesleyan Missionary,"—the author, after mentioning two different systems that have been used heretofore in that field, says :—

"It would, however, be better that both systems of orthography should give way to an approved universal Alphabet. The subject of a uniform orthography has recently engaged the close attention of eminent linguists and philologists in Europe; and among others, Professor Lepsius, of the Berlin University, has proposed an Alphabet which has been very generally adopted or recommended by the great Protestant Missionary Societies of England, France, and Germany, and upon which several works on African languages have already been based. The Directors of the Rhenish Missionary Society, who are deeply interested in Namaqua missions, have relinquished the system of Knudsen and Wahlman, and have instructed their missionaries to adopt that of Lepsius. The able Professor, in framing his Alphabet, has found it necessary to invent new signs for the clicks, and by the aid of these all the elementary sounds of the Namaqua stand clearly represented. For the sake of uniformity, as well as on account of other advantages which Lepsius' system affords, it will be best to wave all objections and adopt it. In the mean time, however, as considerable delay has already retarded the publication of this small work, and as the requisite type to carry out the system of Lepsius in its application to the Namaqua language is not at hand, it has been thought better to proceed with the undertaking at once, and, if it be deemed advisable, to issue another edition in the orthography of the *Standard Alphabet*, as soon as circumstances will permit. The transposition will be merely a mechanical process."

At a meeting of our Mission in the early part of last year, it was resolved—"That we adopt the *Alphabet* proposed by Lepsius so far as it is adapted to our wants in printing the Zulu language;" and a committee of three was appointed "to see the intention of the above resolution realized;"—whose first business was to decide upon the number of new signs required by the Isizulu, and to take measures for obtaining the requisite type. On account of the distance at which one of the committee resided from the other members, he requested them to meet and "do the business of the committee" without him;—which they did, and reported at the next annual meeting. The report, including orders for the type, was approved. The type, or rather a portion of it, came to hand; and the press was set to work in February, of the present year, printing, first, a sheet of elementary Lessons, then the Acts of the Apostles,

each according to the *Standard Alphabet*, in the Zulu language; after which, or towards the last of March, the present work was commenced.

It was not to be expected that a new measure of this kind would satisfy the particular preference or prejudice of all parties, especially when it happens that some who think themselves most competent to make an alphabet, or to criticise one which has been made, are really ignorant of the first great principles on which an alphabet should be constructed; and where, too, one person is often inclined to look only at one point, another at another, each with eyes so intent upon his own one point as to exclude a dozen others of equal or greater importance. Nor is it any new thing for new things to be opposed. Even the greatest of improvements have often met, at first, with the greatest opposition, the fault being not in the improvement or change, but in the opponent's ignorance of its value, or in a lack of willingness to accommodate himself to it. In devising and adopting an alphabet, especially if anything like a general uniformity is to be attained, it is impossible to make each and every letter according to each and every man's notion of what would be best. One may think there should be a new basis for a given sound; another, that an old letter should be used with a diacritical mark; one thinks it better that a diacritical mark be separate from the body of the letter, another would have it attached; one prefers that the mark be on this side, another prefers that it be on that; one, that it be above, another, that it be below; one, that it be crooked, and another, that it be straight. Who, that has ever had a little thought, or conversation, or correspondence, on the subject of alphabets, needs to be told that differences of opinion, similar to the above, are not rare; and that, if considerations of this kind can be urged as objections by one and another against the new alphabet, so they may be urged, also, against any and every alphabet that ever was, or ever could be devised?

But, in respect to the *Standard Alphabet* of which we are speaking, having been led by various circumstances to give the subject of alphabets and orthography

some attention, during the past ten or twelve years, and having been constantly engaged, now some eight months, in preparing manuscript, and correcting proofs, reading and teaching, in the Zulu language as written and printed according to Dr. Lepsius's *Standard Alphabet*, I do not hesitate to signify my hearty approval of that alphabet; and say that, so far as my study, experience, and observation extend, I find both its general principles and its graphic system, its basis and expression, *admirably suited to the Isizulu*. Among my reasons for liking this new alphabet, and for adhering to it, (that is, so long, and so far, of course, as I may have occasion to write the Isizulu,) are the following:—

1. It gives us *a simple sign for every single simple sound.* This is one of the first conditions of a good alphabet. The correctness and importance of this rule, or principle, are too generally admitted, to require a word of support or explanation in this connection. Such an alphabet tends not only to simplify the labor of writing and printing, and facilitate the efforts of both teacher and pupil to instruct and learn; but it also promotes clearness and accuracy in the use of words, and in the pronunciation of the language. But, in our old system of Zulu orthography, this first, best rule of a good alphabet was neglected or violated in no less than six or seven instances. It made use of the combination *sh* for the single simple sound of š; the combination *ng* for ṅ; *hl* for ƛ; *hl* for ɬ; used *r* for the English sound of that letter in words adopted from the English, and also to denote the Zulu guttural χ; gave us nothing for ž; and nothing for χ́. Much writing, as well as teaching, in this language, has only served to confirm the author more and more in the truthfulness of the remarks which he made on this point, some seven or eight years ago:—

A complete orthographical system must be neither defective, nor redundant. It should be absolutely invariable in its application; and so comprehensive and flexible in its plan as to furnish a suitable representative for every sound in the language for which it is used. While we would be slow to multiply new symbols, especially such as have not been used in some manner, either in our own or other alphabets, we would by no means leave a single fundamental sound without its own specific and appropriate sign. It is an expensive economy

that would give two values to the same sign, to avoid the multiplication of signs.

If the laudable desire for an alphabet of few letters leads us to refuse a distinctive symbol to every generic sound, we shall complicate instead of simplifying the system, retard instead of aiding the progress of the learner, and perplex the reader or writer instead of assisting him. Let each character have one and invariably the same value. And if a new sound is presented, for the certain and accurate representation of which the scheme of characters has made no provision, let another character be added to the scheme. But let not an old character be forced to suit a new station, a place for which it was never intended and never fitted. Let not the uniformity and integrity of the whole system be impaired by once admitting the possibility of altering or deviating from the symbolical signification already assigned to each character in the scheme.—*Journal American Oriental Society*, Vol. iii., No. ii., p. 430.

2. The new alphabet *never employs one and the same sign for the expression of different sounds.* This principle, that no sign express more than one sound, is another essential condition of a good orthographical system. This principle may be violated, and, in our old system of Zulu orthography, it really is violated, in two ways—by using one single sign to express two different sounds either in combination, or two sounds separate and uncombined. The errors and defects of this kind, in our former system, amount to no less than four or five. Thus the one sign or monograph *j* was used to represent the compound sound represented in the new alphabet by *d* and *ž*; one and the same sign *y* was used to represent the English sound of that letter, and also the sound of *sh*=š, in combination with *t*, making *ty* for *tsh* or *tš*; the same sign or signs *hl* were used to represent two different sounds denoted in the new alphabet by ɬ and l; and, again, the same letter *r* was used not only in its English value, but also to express the two different Zulu gutturals χ and χ̣. And yet, the truthfulness and value of the principle of which we speak, are too generally acknowledged, to require any labored proof in this connection. Thus, as Dr. Lepsius says, Sir W. Jones lays it down as a first principle, that "the orthography of a language should never use the same letter for different sounds, nor different letters for the same sound." So Mr. Halhed—"the two greatest defects in the orthography of any language are the application of the same

letter to several different sounds, and of different letters to the same sound." So, on the other hand, or in respect to the other mode of applying this rule, as Professor Holmboe says,—"It appears that those who have written on this subject are agreed that simple signs are to be made use of to express simple sounds; and that accordingly the complex signs, which have been wont to be used for this purpose, should be avoided." The use of *j*, as above noticed, to denote the compound sound of *d* and ž, as Dr. Latham, Fowler, and others have remarked, is not only "inconvenient," but both "theoretically and historically incorrect." Practical illustrations of the evil, the doubt and ambiguity, consequent upon these defects,—the use of *hl* for both ɬ and l, and of *r* for both English *r* and Zulu χ and χ́—might be multiplied from actual experience and observation. An educated native sent me a valuable piece of Zulu composition, not long since, where, for the want of a proper orthography—a proper sign for every sound in the language,—it is impossible to say what is the author's real meaning in several sentences. And in taking notes of a native's speech or narrative, as well as in translating the Scriptures, it is somewhat annoying, to say the least, to be obliged, every now and then, to reject a good word for the want of a letter with which to denote a sound; or to have a native ask why the missionaries don't make the alphabet equal to the necessities of their language, and why we complain for the want of words, when we cannot write what few there are. Nor is it a very easy or satisfactory way to try and avoid a difficulty of this kind, by employing an additional letter, or an ugly combination, and so write *dhl* for ɬ, or *tsch* for *tš*; and then always have this awkward, cumbersome form *d–h–l*, &c., to go over with, instead of the simple ɬ, in teaching the people to spell, read, and write. As the writer has said in another place:—

That unseemly, and even erroneous, compounds are used for simple sounds in the orthography of the English and other languages, long since reduced to writing, whose orthography has been so much a matter of chance, in its origin and progress of development, and for so long a time stereotyped with all its anomalies, defects, and redundancies, seems not a sufficient reason for introducing and perpetuating the same in the

orthography of languages newly reduced to order and writing, especially if the orthography of the new language must of necessity differ, in some respects, from that of any old system which may be borrowed and made a basis. If the new language contains fundamental sounds which do not exist in the old, from whence we borrow our orthography, —and the Zulu and its cognates do contain such sounds,—then we must use either new characters, or old characters in a new sense, to represent them; and in either case we alter the system to suit our purpose, which alterations are often as great as are required in the substitution of simple for compound characters.

The use of neat, significant, simple characters instead of inappropriate, clumsy, if not ambiguous, compounds, is attended with a great practical advantage. It makes the labor of teaching and learning to read more simple and easy, and consequently saves the time and strength of the teacher and pupil, and secures to the people a better education; for it must be remembered that the symbols used in compound characters are generally, to some extent at least, turned out of their proper place—their primary value is changed—an interpretation is put upon them in their combined state, somewhat different from what they have when used separately and alone. But the simple-minded native, unaccustomed to the more refined intellectual operations, is not prepared for such an analysis or synthesis of sounds and letters, as would enable him to gather the value of such compounds from any knowledge which he might have of their component parts. He must learn the character by rote as a compound, or rather as a simple, and yet without knowing that it is a compound used for a simple, or that the parts are not to have the same full independent values in these as in other cases. Hence the symbols become ambiguous, having in some cases a truly modified, if not really a two-fold value, and that without any sign of the modification; and all, while we profess to give each character one and only one sound. Such ambiguities, unsteadiness, and inconsistency in orthography, are serious hindrances, among any people, to learning to read, but especially so to those whose dark, undisciplined minds are yet to receive almost the first ray of light, and the first rudiment of discipline. Many examples in illustration of these remarks might be given from our books, and our experience in teaching, but it is unnecessary.

The uncouth and ambiguous combinations, and other absurdities, which have found a place in the orthography of the English, and some other languages, and the great evils which result from them, may perhaps be tolerated for years to come, but for reasons which can never be urged for our introducing and perpetuating them in the languages of Africa. These evils, and the complaints which are made with increasing earnestness against them, and the great labor and difficulty of getting rid of them, should afford us a sufficient warning never to incur the same, or to give our sanction to them, in devising an orthographical system for an unwritten language.—*Journal American Oriental Society*, Vol. iii., No. ii., pp. 434, 435.

3. This new alphabet *enables us to dispense with signs which have diverse values among different nations.* As Dr. Lepsius says:—"Those European characters

which have a different value in the principal European alphabets, are not to be admitted into a general alphabet." Hence *c*, *ch*, *j*, and *x* are excluded; and as *q* is superfluous, having an equivalent in *kw*, that also is excluded. But most of these, and other variable, ambiguous signs, form a part of our old Zulu system, as also a part of the system or systems which neighboring missionaries have adopted, the evils of which are neither few nor small. It not only misleads and hinders the linguistic student, and obstructs the progress of comparative philology in these and other languages; but it throws obstacles in the way of both the practical missionary and the native pupil. The remarks of Dr. Latham, in speaking of the *singularity* of the English alphabet, are equally true and applicable here, on the point before us:—

"The inconvenience of this is the necessity that it imposes upon us, in studying foreign languages [and so with the missionary and native, in reading his neighbor's books], of unlearning the sound which we give it in our own, and of learning the sound which it bears in the language studied. So it is (amongst many others) with the letter *j*. In English, this has the sound of *dzh*, in French of *zh*, and in German of *y*. From singularity in the use of letters arises inconvenience in the study of foreign tongues, [and in the reciprocal use and circulation of the good books of different societies among the natives of the same tribe and tongue]. In using *j* as *dzh*, there is a second objection. It is not only inconvenient, but it is theoretically incorrect. The letter *j* was originally a modification of the vowel *i*. The Germans, who used it as the semi-vowel *y*, have perverted it from its original power less than the English have done, who sound it *dzh*."

But though the Germans are nearer right than the English in the use of *j*, yet in seeking to provide a general standard, Dr. L. "magnanimously and wisely sacrifices his patriotic predilections;" and, since, according to the rule under consideration, he "could not retain the sign *j*, he writes *y*, following here also the use generally adopted in linguistic books;" and for the two sounds of the English monograph *j* he gives us the two appropriate signs *d* and ž.

But the evils consequent upon a disregard of the above rule are not to be measured merely by the fact that books of one mission are comparatively sealed to neighboring missions. These evils extend much further;

and, if they are not eradicated, they are destined to increase in magnitude, as missions advance in age, and the people in knowledge. The educated native is not to be shut up always to the few books which may be printed in his own tongue. He must have access to the stores of knowledge laid up in other languages, particularly, at least for the present, in the English. Hence, in the singular use which has been made of such letters and combinations as *c*, *q*, *r*, *x*, *ty*, &c., just so many obstacles are thrown in the way of his future progress, putting him to the no easy task of first unlearning much that he had been taught, and then learning it over again in a new sense or value. Nor is the task done when he has finished unlearning and relearning the singularity of these letters; but he must still retain their double use, and change their value as he changes from a book in his own tongue to one in English or some other tongue, and again from the latter to the former. Upon this whole subject—as well the importance of uniformity and of the use of an alphabet in itself correct, as the importance of introducing these things at the earliest possible stage,—the following remarks, from the pen of the Rev. Dr. Adamson, and published in the Cape of Good Hope *Observer*, July, 1850, are to the point, and worthy of a careful consideration:—

"There are many circumstances which are favorable to the success of this attempt, in respect to the southern languages of our continent. Of these circumstances the most obvious are, the general agreement in structure of the tongues themselves, and the very general identity as to position, education, and object of those who are interested in it. It is a matter of no small moment, that so little, compared with what must ultimately be required, has hitherto been accomplished. For to lay the foundation of a sacred and intellectual literature for a people occupying such vast regions, is a very momentous concern indeed; and to introduce uniformity among their dialects, or to prevent the useless diversities which the application of letters to a spoken tongue has often introduced or perpetuated is of the highest importance. The peculiarities of these languages have required some peculiarities of proceeding, the selection of which by those who introduced them, has arisen, in a great degree, from the nature of the instrumental means which were available, so that they would not perhaps have been pitched upon, had better means been at hand. These are the cases in which differences of opinion are most likely to occur, in as much as these selections are necessarily conventional, and the arrangements adopted will almost of necessity be different. In such instances we must sacrifice somewhat

of the little which has been done, to secure the great advantages of uniformity and of common operation with combined interests and resources. * * * * * *

"Natives will seek access to European knowledge through European tongues. It is probable, for example, that English authors will be the sources of their mental improvement, over a very extensive district. This may advisedly be kept in view in settling the mode of representing their own forms of speech. To acquire English as it appears in books will be a matter of difficulty to a native accustomed to his own phonetic mode of writing, to a greater extent than is easily apprehended by those who are accustomed to English reading. In fact, written English as at present dealt with, ought not to be considered as an alphabetic language, but as a syllabic one, in as much as in general every different syllable must be treated as almost by itself a distinct demotic character, having its own peculiar sound; for the most distinct knowledge of the individual compounds of a syllable, leads to no certain notion of their effect in combination. This has a very disheartening and repulsive influence against the introduction of reading English among the natives of this country. An additional difficulty is put in the way, by the adoption of such characters as *q*, *y*, *x*, [*c*, *h*, *r*,] as representatives of sounds which are not found in the English language at all."

4. In this new alphabet a due regard is paid to *the expression of analogous sounds by the use of analogous signs*. This, too, is one of the conditions which Latham and others have specified as essential to "a full and perfect alphabet and orthography;"—as in their own words:—"That sounds within a determined degree of likeness be represented by signs within a determined degree of likeness; whilst sounds beyond a certain degree of likeness be represented by distinct and different signs, and that uniformly." Hence, in the new alphabet we have the signs ϒ and ϱ; χ and χ́; ž and š; and so the corresponding combinations *dž* and *tš*; also ı and ıı.

5. The writer believes the new signs, especially those which we have adopted, are as *appropriate and significant, elegant and distinctive*, as they can be, and at the same time include other equally, or more essential conditions. A very important and truthful remark is that which the author of the *Standard* has made in this connection, to the effect that, 'in respect to those sounds which have not one and the same universally acknowledged value in the European alphabets, if any one will look for signs which can be so applied as not to violate any of the foregoing most important principles, he will

find the choice of letters more circumscribed than it would at first appear.'

All letters are more or less arbitrary; but none are less so than those of which we speak. Indeed, the author of the *Standard* is often ingenious in selecting signs which are equally congruous with the sounds for which they stand, and with the signs which stand for other sounds, both old and new, allied and diverse. What could be more significant and appropriate than a bar (ı) for the dental click, or a double bar (ıı) for the lateral, whether we consider the manner in which the click is made, or the obstruction which it gives to the flow of articulate sounds? And if the sign ı for the dental click is wanting in size or prominence, so is the sound for which it stands. But, as to size and distinctness, it is not only quite equal to some other letters, as in the Greek and Hebrew, which have been used for ages; but it is at least twice as large and distinct as the commas and dots (, ' : .) which several Missions have used heretofore for representing this and similar sounds. If the signs χ and χ́ are somewhat peculiar, especially the latter, so are the sounds for which they stand, especially the latter.

In respect to the use of detached diacritical marks, whether in lieu of attached, or in lieu of introducing an entirely new letter, there will, doubtless, always be a difference of opinion. The writer may be allowed to remark that he prepared a paper on this subject several years since, to which he has already referred, in which he proposed a variety of new characters, three-fourths of which were letters with detached diacritical signs. And again, in respect to our own Mission, when I remember that the four new characters agreed upon and ordered by the Mission, long before the *Standard* was published, were each and all accompanied by a separate diacritical mark; and "that *l* with a rough breathing"—precisely the same (ʻl) which is given in the *Standard* for the same sound—was to be used "to represent the sound heretofore represented by *hl*, as in *uku hlala*=uku ʻlala, to sit;" and remember that *l* with another separate diacritical mark was agreed upon to represent the sound

of *dhl*=ϒ, it would seem that such marks, and especially these particular letters, should have at least the general and most hearty approval of our Mission. But, whatever might be the opinion and preference of this or that individual in respect to the use and place of diacritical signs, the many both practical missionaries and considerate officers of missionary societies, and both learned and practical scientific men, who have been engaged in devising and recommending the *Standard Alphabet*, have doubtless given this, and every other point, a careful and thorough consideration; and what better conclusion could be reached than that to which they have arrived, as presented to us in the *Standard?*

6. The author of the present work believes the new alphabet to be as *applicable to writing and printing, and as easily learned, remembered, and read*, as can be expected from any like number of new signs, without sacrificing other equally, or more important considerations. This remark is closely allied to the preceding, but goes further, and has respect more to a practical application of the alphabet. After we had printed a few pages according to the new alphabet, I introduced them into my school; and gave those who could already read their own tongue some three or four lessons of half an hour each, teaching them the new signs, and the application of them; after which, those who could read at all, could read just about as well in the new alphabet as they could in the old. And as to beginners, we believe the new alphabet in every respect superior to the old. The same is also true in respect to its applicability to writing. And on this point also, I may be allowed to speak from comparisons and continued experience. During the past ten or twelve years, the writer has taken some pains to collect books printed in the African dialects, also books which treat of alphabets and orthography; and hence he has before him some variety of alphabets and orthographies as used in print. He has also some half a dozen new alphabets in manuscript, sent in, at one time and another, by friends, fellow-laborers, and others, with a view to their being considered as to their fitness for writing and printing the

native language. As chairman, too, of committee for our Mission, it once fell to the lot of the writer to prepare a paper on this subject, especially in its application to the Isizulu. And since the necessary type has been in hand, as before remarked, he has been daily occupied with it, in all its relations to writing, printing, teaching, and reading. Of course, it took a few days to get accustomed to the forms of new letters, and to recent changes in the orthographical system; but, with a little attention, this is soon effected. Looking, then, at this new alphabet in a practical, every-day light, the writer finds it, in all respects, sufficient, and most happily adapted to our wants. Indeed, I know not how all the conditions of a full and perfect alphabet and orthography, including at once a proper basis and a well selected graphic system, suited in general to all languages, and in particular to the Isizulu, could be secured so well in any other way.

7. The writer is disposed to adhere to this new alphabet (so far as he may have occasion to write Zulu), and to recommend it to others, not only for the foregoing reasons, but also because of the tendency of such a course *to abate the evil of propagating diverse and insulated alphabets and systems of orthography* among the languages of Africa, and indeed throughout the world. Who does not feel that these evils have gone far enough? Or who is ignorant that they are a subject of frequent, increasing, most just complaint? What translator of the Scriptures, what author of a grammar or indeed of any book in an African language, what intelligent, considerate laborer of any kind on missionary ground, to say nothing of the general philologist, does not deprecate the inconsistency and erroneousness, the singularity and insufficiency, and other defects of our African orthographies and alphabets? I have already noticed remarks of Messrs. Appleyard and Tindall on this subject; and on the same, Mr. Tutschek, the able writer of "A Grammar of the Galla Language," says:—

"With regard to the choice of letters to express particular sounds, I have added another to the many modes already existing, and perhaps have thus made the confusion still greater. But as long as no general

rules capable of being adapted to all the different languages which are still to be discovered, are established and universally acknowledged, it will necessarily remain the privilege of the first inquirers into newly discovered languages, to characterize their special observations according to their own method."

In his "Elementary Grammar of the Zulu-Kafir Language," Bishop Colenso says:—"Of course the letters *c*, *q*, *x*, *r*, are not proper representatives of the corresponding sounds. But, for want of types to exhibit new characters, we must be content to use them for the present. Characters are also needed for the frequently recurring sounds of *ny*, like that of *ni* in onion, *sh* and *tsh*, *ty* or *ch* (as in chart), *hl* or *thl* (like the Welsh *ll*), and *dhl*."

The writer has before him several letters addressed to him, from four to eight years since, by missionaries of different societies, from every part of Southern Africa; and from them he makes the following extracts. From the Rev. R. Haddy, of the Wesleyan Missionary Society, among the Damaras, on the South-west coast, who says:—

"Allow me to say that your proposal for a general co-operation to assimilate orthographically that class of South African languages which includes the several alliterative symphonic divisions, has my decided approval; and I think its accomplishment must be attended with manifold important results, which it is not necessary to specify. Looking over the system of orthography adopted in Kafirland, the Bechuana country, and on the Western Coast amongst the cattle Damaras, I have been struck with what appears to me the fact that similar sounds are, the Roman alphabet being used by all parties, very dissimilarly spelled. This is easily accounted for. The orthography of the Kafir was fixed, or formed by brethren from England and Scotland; the Sechuana by Moffat; and the Damara language has fallen to the lot of fellow-laborers from Germany. Hence, in the Sechuana we have *cha*, in the Kafir *tsha*, in the Damara *tja*; and yet the sounds are very nearly at least the same, and probably were originally identical."

From the Rev. J. L. Wilson of the Gabun Mission, now one of the secretaries of the Presbyterian Board of Missions, who says:—

"I would make a few statements on the subject of your circular, the importance of which I fully appreciate." After speaking of their "system of orthography" as being based upon that of Mr. Pickering, he proceeds—"We find it necessary to introduce five new characters, or

rather to indicate the modifications of these by using the Roman characters with a certain mark either above or below, to indicate the variation from the ordinary sound. Mr. Walker is to attend to this in the United States, and has probably done so before this."

From the Rev. W. Walker of the same Mission, being then in America, as noticed above, who writes:—

"But I wish to say something about your circular in reference to a uniform alphabet. I was very glad that you have put the idea in motion, and only regret that you did not put in an alphabet for a starting point. And I regretted it the more, as I have just made four new characters to express compound consonant sounds. We find that the vowels as used in the Grammar of the Mpongwe are sufficient, and we feel satisfied with them, unless you more linguistic folks shall suggest better ones. We shall be willing to compromise on almost anything which will produce uniformity;—and you know that compromises are the order of the day; —and a man cannot be a patriot and good citizen unless he sustains them without any mental reservation."

From the Rev. T. Arbousset, of the Paris Evangelical Mission among the Bechuana, who, under date of July, 1849, says :—

"I feel highly interested in hearing that your Society is gradually increasing the number of her establishments in the Zulu country. No doubt but the language of your people is spoken very high up along the coast. The Sesuto, too, is extensively known in the interior, among the Baperis, and other such like tribes, reported by all to be very numerous and populous. So that with these two keys, the Zulu and the Sesuto, one may reasonably expect to penetrate deep into the interior. They are not so very different from each other; only our alphabets do not agree. We follow nearly the Latin one; and this I notice, that you may be the better able to understand our few publications."

Under date of July, 1855, he writes again. After "deeply regretting the want of uniformity among missionaries in writing the Kafir and Sechuana languages," and dwelling for a time upon that and kindred points, he says :—"Let us hope that in a few years more, the thick mist will dissipate, after a few more attempts; when presses on either side will have settled on a uniform way of writing."

Extracts like the foregoing, of which more might be given were it necessary, all go to show that the use of diverse and insulated alphabets and systems of orthography among the African dialects, has long been a cause

of general and deep regret. Why, then, may we not hope "that, in a question so important to the present and future generations of a multitude of people, nations, and tongues, all petty jealousies, all personal and national predilections, will be laid aside; and that this alphabet, the fruit of such lengthened labors and such extensive researches, may be enabled to effect all the benefit desired and intended by its philanthropic author?" And to those who really care for uniformity, this reference to the labor and research expended upon the *Standard* suggests another reason for adopting it. Hence—

8. The writer is disposed to adhere to this new alphabet, and to recommend it to others, because he believes it *impossible to engage an equal amount of care, deliberation, and talent in another attempt to invent and establish a standard.* Attempts to revise and improve the English, and other European orthographies, may be made; indeed, we are well aware that such attempts are making, and have been for many years past. But we are not among those who look for any very extensive, decided, practical results from those efforts. Neither would the greatest of fullness and perfection, could it be attained in those alphabets, ever meet all the wants of the African and other foreign languages, to which, in a special manner, the attention and labors of Lepsius and his coadjutors were directed. If, then, the present attempt to invent and establish a *Standard*, and all the recommendations which it has had from the highest, most competent authorities, shall fail to correct the evils so long deplored, or effect the changes so generally desired, —if these disinterested efforts and considerate recommendations shall be set aside and forgotten, what Venn, what Bunsen, what Lepsius shall ever again be encouraged to come forward and take up the subject with equal talent, zeal, and perseverance?

9. The writer is disposed to adhere to this new alphabet, and to recommend it to all who may care for uniformity or a standard, because *it has already attained an honorable precedence and a certain amount of substantial pre-occupation*, which are constantly increasing; and, even supposing another equally good, or,

if possible, even a better standard could be devised and proposed, there is no reason to believe it could be made to supersede that now before us. Those who really care for a highly approved standard or even for an admirable system, and are willing to be at any pains to adopt one, will adopt this; while those who take no interest in the subject, do not care for a standard, nor for uniformity, or lack resolution or a willingness to be at some pains to secure these things, if such there can be, would not adopt any other, whatever might be the amount of talent, research, and care expended in devising it.

10. The writer is disposed to adhere to the *Standard Alphabet*, and to recommend it to others, because of *the aid which it is fitted to afford to comparative philology and every linguistic pursuit*, especially to such as pertain to the languages of Africa; and then, again, because of the aid which all these pursuits confer upon the cause of religious education and Christian missions. But I will not dwell upon this point. It has been ably, happily treated by the author of the *Standard* in the beginning of his work, and touched upon in a brief extract already made (pp. xxx, xxxi,) from his able reviewer in the *Bibliotheca Sacra*.

Another important reason—the last which I will name—for adhering to the *Standard*, and recommending a general adoption, especially in Africa, is found in a belief that this general orthographical uniformity would help to *enrich and consolidate the various cognate dialects* which prevail throughout at least the southern portion of the continent. One dialect may be wanting in certain important words, or be meager in some of the most desirable qualities of style aside from mere words, while another dialect may have some of these, but be deficient in some excellence which the former possesses. A common alphabet, in such a case, would help to promote a general, affluent exchange,—would institute a kind of common currency, as favorable to commerce as commerce is to opulence and assimilation. As in the "circular," to which we have already referred:—

A uniform orthography would facilitate mutual import and export, and furnish reciprocal aid. And by various natural and consequent modifications and improvements, the grand result of a much more copious, flexible, and in every respect complete language might be obtained for all the tribes of Southern Africa. And the advantage of such a result for translating the Scriptures, and for all religious as well as other purposes, are too evident to require enumeration. It is a kind of improvement which African languages greatly need, and to which all the best languages have ever been much indebted for their beauty and utility.

And in this way would a uniform orthography tend to make different missions and missionary societies mutually more subservient to the common cause of truth. The broader and more uniform the medium of their instructions, the wider and more powerful will be their own influence and the influence of all their native converts and assistants. And by nothing, save the divine favor or displeasure, is any great enterprise more aided or embarrassed than by a oneness or a diversity of language among those concerned in the enterprise. So thought "the whole earth" when it "was of one language and of one speech," and set about building a city and a tower whose top should reach unto heaven. So thought God when he saw their design and their work, and "came down and confounded their language." So also thought the Lord and his Apostles on the day of pentecost, when by a miracle every man heard in his own tongue, and thousands were converted in a day. Give to the cognate dialects of Africa a common orthography, and one step is taken towards giving her a common language, and opening a wide highway for extensive and permanent good. If the plan here proposed succeeds, as the different missions in different parts of the field extend their operations, and approach each other, and a knowledge of the Lord begins to cover the land as the waters cover the sea, shall it not then appear that even so small a thing as a common orthography, adopted among all kindred dialects in years long past, shall have done something towards hastening the grand consummation; so that the different heralds of the cross on the mountain tops, and the inhabitants of the valleys, shall lift up one common shout of united intelligent praise to their common Lord? At so little effort and expense can anything so extensively and permanently useful be done for Africa and all her sons, and for which future generations will more gladly rise up and bless their benefactors?

A GRAMMAR

OF THE

ZULU LANGUAGE.

Usus,
Quem penes arbitrium est, et jus, et norma loquendi.

HORACE.

Nature and Division of Grammar.

§ 1. ZULU GRAMMAR treats of the principles and rules of the Zulu Language.

§ 2. The division and arrangement of the Grammar are naturally suggested by the three elementary parts of the langauge; viz., *sounds*, *words*, and *sentences*.

The first part, which treats of the *sounds* of the langauge, together with the *letters* by which these are expressed, and of their *union* into syllables and words, is called *Orthography*.

The second part, which treats of the *classification*, *derivation*, and *inflection* or forms of words, is called *Etymology*.

The third part, which treats of the laws by which words are arranged and combined in *sentences*, is called *Syntax*.

PART I.—ORTHOGRAPHY.

CHAPTER I.

LETTERS AND SOUNDS OF THE LANGUAGE.

SECT. 1.—*Alphabet.*

§ 3. The Alphabet here proposed to be employed in writing the Zulu Langauge, with, perhaps, the exception of ṅ, (see ṅ, §§ 5, 18,) consists of thirty-two letters, which have the following forms, names, and powers:—

Forms.		*Names.*	*Powers.*	
			As in English.	As in Zulu.
A	a	a	father	umame, bala.
B	b	be	but	bopa, ubisi.
D	d	de	did	deda, udade.
E	e	e	they	etu, wena.
F	f	fe	fate	fika, ukufa.
G	g	ge	game	geza, igama.
H	h	he	hard	hamba, ihaši.
I	i	i	ravine	iso, mina.
K	k	ke	king	kodwa, inkuku.
χ	χ	χe	——	χola, umχau.
χ́	χ́	χ́e	——	χ́eba, umχ́ezo.
L	l	le	love	lala, pola.
ꞌl	ꞌl	ꞌle	——	ukuꞌla, inꞌlela.
ꞌl	ꞌl	ꞌle	——	ꞌleka, isiꞌlalo.
M	m	me	man	mila, umame.
N	n	ne	name	nika, kona.
ṅ	ṅ	ṅe	*sing*	ṅgena, isaṅgo.
O	o	o	note	bona, kona.
P	p	pe	pine	pata, upape.
R	r	re	rose	Umariа, Ukeristu.
S	s	se	say	sala, usuku.
š	š	še	*sh*ine	šiya, išumi.
T	t	te	tide	teta, umuti.
U	u	u	p*oo*l	uti, umusa.
V	v	ve	vine	vala, imvula.

Forms.		*Names.*	*Powers.*	
			As in English.	As in Zulu.
W	w	we	way	wetu, ukuwa.
Y	y	ye	year	yeka, isibaya.
Z	z	ze	zeal	zala, izono.
ž	ž	že	z in azure	džabula, indža.
ı	ı	ıe	——	ıela, amaıala.
ị	ị	ịe	——	ịala, amaịanda.
ıı	ıı	ııe	——	ııopa, Utiııo.

§ 4. Of these thirty-two characters, twenty-two are the same in form, though not all of them the same in power, as in the English alphabet; while the ten remaining—χ, χ́, ʕ, ʖ, ṅ, š, ž, ı, ị, ıı —are new additions.

Remark.—The power, value, or sound of these, and of all the letters of the alphabet, and the change which the substitution or introduction of the above new characters has upon the orthography of the language, will be more fully shown in the following sections, particularly the 9th, 10th, and 18th paragraphs.

§ 5. 1. A full and perfect alphabet of the Isizulu, as of any language, would contain a number of letters precisely equal to the number of simple sounds belonging to the language. Every such sound would have its own distinct character, and that character never be used in the same language to represent any other sound.

2. But since the use of ṅ (instead of *n*, as heretofore,) is not practically indispensable, and especially since our supply of type for that letter, though large, is insufficient for its frequent recurrence, particularly in *nga*, *nge*, *ngi* (*ṅga*, *ṅge*, *ṅgi*), of the verbal paradigm, the substitution will not be made in the present work.

Sect. 2.—*Division of the Letters.*

§ 6. The most general and natural division of the Zulu alphabet is into *vowels*, *consonants*, and *clicks*.

The vowels, or vocalic sounds, are those which are formed without resisting or interrupting the stream of air from the lungs by bringing any of the parts of the mouth into contact.

The consonants, or consonantal sounds, are those which are formed or articulated by the meeting together of some pair of the organs of the mouth, to intercept and compress the air, as it issues from the throat. The consonants, by themselves, are but obscurely heard, and become distinctly audible only in conjunction with the vowels. And hence they are called consonants, or *joint sounds*.

The clicks are those peculiar, sharp, abrupt sounds, which are formed by a rush of air into a vacuum, produced by a sudden separation of some closely joined pair of the oral organs.

§ 7. Of vowels there are five: viz., *a*, *e*, *i*, *o*, *u*; of consonants, including the gutturals and the English r, there are twenty-four: viz., *b*, *d*, *f*, *g*, *h*, *k*, χ, χ́, *l*, ʏ, ʖ, *m*, *n*, ṅ, *p*, *r*, *s*, š, *t*, *v*, *w*, *y*, *z*, ž; and of the simple clicks there are three, which are represented by ı, ǃ, ıı.

Rem.—The letter *r* is inserted in the Zulu alphabet with its English power, as above, and reckoned among the consonants. But the English sound of that letter (r) is not known in the Isizulu. It is introduced for use in writing words transferred from the English and other languages, particularly proper names, in which that letter may occur and be regarded as indispensable to the integrity of the transferred word or name.

Sect. 3.—*Powers or Sounds of the Letters.*

§ 8. The general principle on which the Zulu alphabet is constructed, is to assign uniformly one sound, value, or power, and only one, to each letter. (See § 5.)

Where there are certain intermediate sounds,—as there naturally are in the Isizulu, as in most other languages, and especially in those which have never, or but lately, been reduced to writing,—for which no special letter is provided in the alphabet, these intermediate grades are arranged under one or the other of the two contiguous extremes to which a proper exponent is assigned.

This remark applies to all the different kinds of sounds in the Isizulu,—as well to the vowels, clicks, and gutturals, as to the consonants,—of which, illustrations will occur as the sounds or powers of the different classes of letters are considered in their order.

A.—VOWELS.

1. *Their Number, Origin, and Value.*

§ 9. The number of vowel sounds which are marked, and for the notation of which, special separate letters are used in the Zulu alphabet, are the five following:—*a*, *e*, *i*, *o*, and *u*.

1. The vowel *a* is the purest, most easily produced, and most original of all the vowels, and indeed of all the sounds which enter into the composition of speech; and on this account it stands at the head of the alphabet.

It consists of a mere emission of the voice from the throat through the unclosed lips, without the slightest interference from any of the organs of the mouth.

Its value is that of the English letter *a* in *father, ark;* as in *ubaba, amasi, udade.*

2. The vowel *i* is the closest of all the vowels, and is produced by a compressed emission of the voice between the tongue and roof of the mouth, while the oral aperture is horizontally extended to the greatest length.

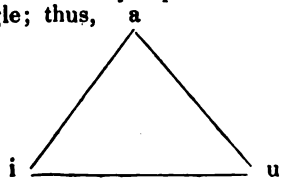
Its value is that of *i* in *ravine*, or of *ee* in *meet;* as in *mina, sila.*

3. The vowel *u*, which is just the opposite of *i*, and the most obscure of all the vowels, is produced by bringing the opposite corners of the mouth into the closest approximation to each other, while the voice is emitted between the two lips.

Its value is that of the English *oo* in *pool, boot*; as in *pula, imvula.*

Rem. 1.—These three vowels constitute so many fixed points on the extremes of the vowel region, the former, *a*, a pure, open, throat tone, being the limit on the border of mere breathing; and the two letters *i* and *u*, which are called the close, consonantal vowels, and which easily pass over into the semi-vowels or semi-consonants, *y* and *w*, being the limit on the consonantal border.

Rem. 2.—The relation and position of these determinate vowels, *a*, *i*, and *u*, may be mathematically represented as standing at the three extremes of a triangle; thus,



§ 10. 1. The middle diphthongal vowel *e* is produced by an emission of the voice from the mouth in a midway position between that easy passive state in which *a* is produced, and that extreme of horizontal dilatation in which *i* is uttered.

The components of *e* are, therefore, *a* and *i;* or thus, *a–i=e*. The sound is sometimes denoted in English and French by the two letters *a* and *i* conjoined as in *maid, fail, gait ; maison, fraiche, palais*, where the sound is that of *ey* in *they*, or of *a* in *late;* as in Isizulu, *wena, etu, impela.*

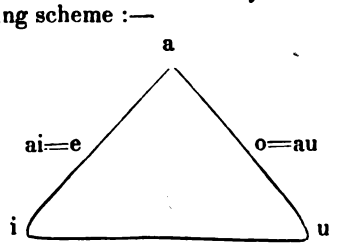
2. The middle diphthongal vowel *o* is produced by an emission of the voice from the mouth in a midway position betwen that natural passive state in which *a* is uttered and that extreme of horizontal contraction in which *u* is uttered.

The components of *o* are, therefore, *a* and *u;* or thus, *a–u=o*. The sound is represented in French by a combination of its elements *au* in *faux, au fait*, &c., which is the sound of English *o* in *note, bone;* as in Isizulu, *umoya, onyoko.*

Rem. 1.—The formation of the one medial vowel *e* from *a–i*, and of *o* from *a–u*, is common in some of the Indo-European, and some other languages, particularly in the Sanscrit, where *a* at the end of one word when followed by *i* in the beginning of the next, coalesces with it and gives *e* : and *a* followed directly by *u* coalesces and gives *o*; thus, *wala* with *ishti* becomes *waleshti*, and with *ushtra*, becomes *waloshtra.*

Rem. 2.—Of this change of *a–i* into *e*, and of *a–u* to *o*, the Isizulu presents numberless examples, especially in the forming of the genitive case of nouns, and in the case of words beginning with *i* or *u*, preceded by prepositions terminating in *a*, as will be shown hereafter.

Rem. 3.—This series of five vowels may be mathematically represented by the following scheme :—



The vowels *e* and *i*, on the left side of the diagram, are produced by dilating the oral aperture horizontally ; and those on the right, *o* and *u*, by contracting it; the vowel *a*, at the head, being the point of beginning nearest the breath, and *i* and *u*, at the foot, the points of termination nearest the consonants.

§ 11. There is, in Zulu, another vowel sound between *a* and *e*, and composed of them as *e* is composed of *a* and *i*. This sound, which is somewhat like that of *e*,

though shorter but hardly distinguishable from it by an English ear, is common in German, where it is represented by two dots over the *a*.

REM.—The same character might be employed in the Isizulu, were it advisable to specify that sound in distinction from that of *e* to which it is so nearly related. But it is thought to be sufficient in this language to mark and symbolize its five principal vowels, *a*, *e*, *i*, *o*, and *u*; and that all the nicer shades may be conveniently arranged under these.

2. *Quantity or Length and Strength of the Vowels.*

§ 12. The vowel sounds of the Zulu language may be divided into three classes: long, short, and obscure, or medial. The difference between the long and the short vowels lies, not so much in the quality of the sound, (for in both cases it is radically the same,) as in the strength or weakness,—which corresponds to the length or shortness as to time,—with which they are enunciated. The terms *long* and *short*, as applied to vowels in the Isizulu, refer, therefore, to that degree of loudness and distinctness of tone which is consequent upon strength of muscular action, rather than to any difference in quality or marked variety of sound depending upon the length of the vocal tube, which confines the vibrations, and upon the modification of which depends the generic character of the vowel sounds.

1. The difference between *a* long and *a* short, in Isizulu, is the difference between these two letters, or the sounds of them, as heard in English in the one case, in *father*, where it is long, and in the other case, in *genera*, *dogma*, where it is short. Thus, in *udade*, *a* is long; but in *umfula*, it is short.

2. The difference between *o* long and *o* short is as the difference between *a* long and *a* short. The long *o* in Zulu is the sound of *o* in English *bone*, *note*; the short *o* is of a weaker and quicker enunciation like *o* in *mellow*, *burrow*. Thus in *uku bona* and *inkosi*, *o* is long; but in *ubuso* and *intando*, it is short.

3. The difference between long *e* and short *e*, long *i* and short *i*, and between long *u* and short *u*, is similar to that between long *a* and short *a*, and between long and short *o*, as already illustrated. Thus the *e* in *uku bema* and *wena* is long, but in *udade* and *lungile* it is short; the *i* in *uku mila* and *mina* is long, but in *inkosi* and *ubani* it is short; and the *u* in *imvula* and *imbuzi* is long, but short in *insimu* and *abantu*

4. As a general rule sufficiently correct for all practical purposes, it may be said that the vowels of the *accented* syllables are *long*, while those of the *unaccented* syllables are *short*.

§ 13. 1. The long vowels are not all of the same uniform length, neither are the short vowels all of the same uniform shortness. The difference in length between what are termed long and short is scarcely greater than that between what may be called the long and longest, or greater than that also between what may be called the short and shortest.

2. Between the long and the short, there is another grade, a vowel sound of intermediate length, which is found for the most part under the secondary accent of long words, as the long vowels are found under the primary accent.

3. The very short or obscure vowel sounds are found chiefly at the end of words, where they are often passed over so lightly as to become almost, and in some cases quite, imperceptible in ordinary speech. In such cases the true sound is generally ascertained only by a particular effort, or by taking the word in combination or inflection, where the sound may be known from analogy, or it becomes distinct by coming under the accent. Examples of this sort are found in such words as *umngani*, *inkosi*, &c., where, by suffixing a particle, as *ke*, which carries the accent forward from the penult to the final syllable (*ni* or *si*, &c.); thus, *umnganike*, *inkosike*, &c.; or by putting these nouns in the locative case; thus, *enkosini*, &c., the final vowel of the root is distinctly heard by reason of the accent which is placed upon it.

4. The general difference between the long and short vowels requires, ordinarily, no particular mark of distinction, except, perhaps, in the Dictionary; since those vowels are uniformly long which come under the primary accent, and that accent, in a correct system of dividing Zulu discourse into words, falls uniformly upon the penult.

5. Much less do the minor differences of medial and obscure vowel sounds need to be marked as by diacritic points or other means affecting the alphabet or orthography of the language. As in naming the colors of the rainbow, it is deemed sufficient to select and designate the principal; so in the series of vocalic and consonantal sounds, we must content ourselves with denoting those

which are generic and fundamental, and leave the less important, subordinate shades, to arrange themselves under their respective principals.

3. *Double Vowels or Diphthongs.*

§ 14. 1. It has been shown (§ 10), that the two vowel sounds, *a–i*, sometimes combine and form another distinct vowel sound, the medial *e*; and so also that the two vowels, *a–u*, combine and form the distinct medial vowel *o*.

2. But sometimes two vowels are found coming together in Isizulu, both of which are so distinctly sounded that each is heard, and yet the two are so nicely blended that they both together form but one syllable, and thus constitute what are called *diphthongs*.

3. Such are the compound or double vowels *ai*, as heard in the negative Zulu adverbs *ai* and *hai*, and in the nouns *ugwai* and *Upatai*, where the compound, *(ai)*, sounds something like *i* in the English word *pine*, or more like the English affirmative adverb *aye*.

4. Such also are the compound or double vowels *au*, as heard in the Zulu exclamation *au!* and in the words *gaula*, *umχau*, where the compound (*au*) sounds like *ow* and *ou* in the English words *now*, *ounce*.

5. The compound *ei*, as heard in the Zulu proper name *Ubebei*, belongs to the same (diphthongal) class as *ai* and *au*, though in a modified degree, since its initial vowel, *e*, is a derivative (from *a–i*); and hence the blending, the diphthongal character of the compound, is less perfect than in *ai* and *au*, as the difference, (on which the blending depends,) between *e* and *i*, is less than between *a* and *i*, and between *a* and *u*. (See § 10.)

Rem.—Here, in the examples *ai*, *au*, and *ei*, it will be observed that the union of sounds is between the pure throat vowel, (or else its near derivative, e,) on the one extreme, and the consonantal vowels, *i* or *u*, on the other extreme.

§ 15. The union of two vowels in one unit of sound, so as to allow both to be heard in the blending, can occur only where the first of the two is either the pure

open vowel *a*, or else one of its near derivatives (*e* or *o*), and the second of the two is one of the consonantal vowels, *i* or *u*; as it is only on these conditions that the vocal organs can glide easily, and by a single operation, from an open to a closed state, and carry, as it were, two vocalic sounds on one route, as a proper diphthong requires. Hence:—

1. In such vocalic combinations as *ao*, in the Zulu words *indao*, *unyao*, &c., where the second vowel (*o*) is closely related to the pure open vowel *a*, the difference between the two (*a* and *o*), is not sufficient to allow of an easy melting into a diphthong. In pronouncing them a new position of the mouth and emission of the breath are required, which produce a sort of hiatus, or soft breathing, between the two.

2. So, in such vocalic combinations as *eu*, in *imbeu*, where the components, *e* and *u*, are from the two opposite series of vowels, as may be seen in the diagram (§ 10., Rem. 3.), each vowel retains its own separate sound, and the combination never melts into a proper diphthong.

Rem. 1.—Of the five permanent pairs of compound vowels now discussed, the first two, *ai* and *au*, are regular original diphthongs. The difference between the two vowels of each pair is of the widest and purest kind; and hence the blending is both easy and genuine.

Rem. 2.—In the compounds *ei*, *ao*, and *eu*, the difference between the respective elements is not so great; and, in an orthoepical and historical view, only one of them, *ei*, can be regarded as a diphthong. The other two pairs are mere combinations; the one, *ao*, of a homogeneous, and the other, *eu*, of a mixed character.

4. *Euphonic Vowel-changes.*

§ 16. 1. The concurrence of two vowels in two successive syllables or words, often occasions a hardness in pronunciation, generally called a *hiatus;* to prevent or remove which, with the Isizulu, is always an object.

2. The various methods or euphonic expedients to which this language resorts, to prevent a hiatus, may be reduced to two kinds;—the first, and that which alone comes properly under consideration in connection with the vowels, is to diminish the effort in speaking, by reducing the volume of sound, and lessening the number of

syllables; the second, the consideration of which comes more properly in connection with consonants, is to insert a letter or particle, and thus to prevent passing sharply from one abrupt sound to another, by first constructing a bridge between them.

3. The various changes to which Zulu vowels are subject, for the sake of euphony, are generally called *contraction*, *crasis*, *apostrophe* or elision, and *commutation*, to which, perhaps, may be added *omission*.

I. *Contraction*, in its most limited sense, or the uniting of two successive vowels, in the same word, into one sound, often occurs in the Isizulu, as:—

1. In forming the genitive case of nouns, the initial vowel of which is *a*, *e*, or *o*, where the genitive particle, *a*, is absorbed; as, *ilizwe labantu*, *(l–a–abantu)*; *umfula welo 'lizwe*, *(w–a–elo)*; *izinto zodade*, *(z–a–odade)*. And so, again, in forming the genitive case of any noun or pronoun, where the preformative (of the limited noun) is *a*; as, *amadoda enkosi*, *(a–a–inkosi)*; *amazwi omlomo*, *(a–a–umlomo)*.

2. In forming the relative pronoun, of which one element is always the relative particle *a*; as, *o* from *a–u*; *e* from *a–i*; *eli* from *a–ili*; *aba* from *a–aba*; &c. And so, again, a personal pronoun is sometimes absorbed by a relative, where the construction brings the two in juxtaposition, and each consists of a single vowel; as, *umuntu o ya ku m bona*, (*umuntu a–u (=o)–u ya*, &c.); *into umuntu a yi bonayo*, *(into umuntu a–i (=e)–u yi bonayo)*; &c.

Rem.—This term—contraction—is often used in a general sense, to include not only the kind of change above named and illustrated, but also such as are named under the following heads, as effected by *crasis*, *apostrophe*, *commutation*, &c.

II. *Crasis*, or the coalescence of the *final* and *initial* vowel of two successive words, so as to form but one sound, is another euphonic expedient of the Isizulu, to promote ease in speaking. It is found only in such words as are closely connected, and the first of which is generally of a subordinate import. Hence it most frequently occurs:—

1. In the preposition or conjunction with the following noun; as, *nomuntu* for *na umuntu ; nenkomo* for *na inkomo ; namazwi* for *na amazwi.*

2. In the compound tenses of verbs, between the pronouns and auxiliaries; as, *wa be tanda* for *wa be e tanda ; i bi fikile* for *i be i fikile ; u bu zwile* for *u be u zwile ; i si file* for *i se i file ;* &c.

III. *Apostrophe*, the simple dropping or eliding of a vowel, generally from the end, but sometimes from the beginning, and sometimes from the middle, of a word, and indicating the elision generally by the mark of an apostrophe, is another expedient of the Isizulu, to prevent a hiatus.

1. *a.* The general rule is to elide the final vowel of the preceding word; thus, *s' enza* for *si enza ; ba y' enza* for *ba ya enza; n' aka* for *ni aka; zonk' izinto* for *zonke izinto; tin' abantu* for *tina abantu.*

b. So also the final vowel, *a*, of the prepositions, before proper names; as, *n' Amazulu* for *na Amazulu;* also, *Obaba n' Omame* for *Obaba na Omame.*

c. Before other words, however, requiring no capital letter at the beginning, the final vowel of the preposition is generally united, by crasis, with the initial vowel of the following word (see § 16., 3., II.); thus, *nabantu* for *na abantu.*

d. The final vowel of the preposition *ndženga* is sometimes elided; as, *ndženg' izwi;* but it is more frequently united, by crasis, with the initial vowel of the next word; as, *ndžengomfana* for *ndženga umfana; ndžengokuba* for *ndženga ukuba.*

2. (1) When an apostrophe is necessary, and the elision of the final vowel of the preceding word would cause ambiguity, the initial vowel of the word following is cut off by *apheresis;* thus, *leli 'gama* for *leli igama,* this letter; *lelo 'gama,* that letter; *le 'nkomo,* this cow; *leyo 'nkomo,* that cow.

(2) There are other cases in which the initial vowel of a word is cut off; as,

(a.) In forming the genitive of proper names of

persons; thus, *izinkomo zi ka 'Mpande; abantu ba ka 'Faku.*

(b.) In the vocative case; as, *'Nkosi; 'Baba; 'Musi.*

(c.) In some other instances; as, *a be 'mkulu* for *a be umkulu*; *i be 'nye* for *i be inye.*

3. In the formation of compound words, the initial vowel of the second is dropped, and the two words are brought together and written as one, without any use of an apostrophe to mark the elision of the vowel; thus, *umninimuzi*, from *umnini-umuzi*, owner of a kraal; *amanzimtoti*, from *amanzi-amtoti*, name of a river= sweet water.

4. Sometimes, in the formation of a word, two vowels are brought together in such a relation, or of such a nature, as to require one of them to be dropped, as from the middle of a word, in which case the elision is not marked by the use of the apostrophe; thus, *aboni* for *abaoni; isono* for *isiono; ubomi* for *ubuomi; isebi* for *isiebi.* But in *isiula*, fool, both vowels are retained and distinctly sounded. The same holds in some other words; as, *iula*, antelope, pl. *amaula.*

IV. *Commutation*, or the changing of one vowel into another, or into a cognate semi-consonant, is another euphonic process for preventing hardness of pronunciation in the Isizulu.

1. When two vowels come in juxta-position, the first of which is one of the close consonantal class, *i* or *u*, or a derivative, *e* or *o*, and the second of the two is an open vowel, *a*, or a derivative,—the upward order as they stand in the diagram, (§ 10, Rem. 3)—it is generally the case that the first either thrusts in its cognate semi-consonant, *y* or *w*, in order to facilitate the transition of the vocal organs from a close to an open state, or to furnish a support for the following vowels: or else, in rapid pronunciation, the first, close vowel (*i* or *u*), passes quite over into its cognate, *y* or *w*,—*ia, ie, io*, &c., becoming *iya* or *ya, iye* or *ye, iyo* or *yo*, &c; and *ua, ue, uo*, &c., becoming *uwa* or *wa, uwe* or *we, uwo* or *wo*, &c.

Examples of this principle, and of these changes, abound in the Isi-

zulu, of which the following may serve as a sufficient illustration; thus, *ukwazi* for *uku azi*; *ukwenza* for *uku enza*; *inkomo yami* for *inkomo i ami*; *umfana wami* for *umfana u ami*; *umuzi u wakiwe* or *umuzi wakiwe* for *umuzi u akiwe*; *imizi i yakiwe* or *imizi yakiwe* for *imizi i akiwe*; *umfana o walusa* for *umfana o alusa*; *into e yapukile* for *into e apukile*; *umuti o wapukile* or *umuti wapukile* for *umuti o apukile*, &c., &c.

2. The vowel *a* sometimes passes over, in a similar manner, into *w* before another vowel; thus, 'amabele a nga wako' for 'a nga a ako;' 'amakosi a wodwa' or 'amakosi a odwa' for 'a aodwa.'

3. It is on this principle that the pronouns which consist, radically, of a single vowel, as *i*, *e*, *a*, *u*, are often strengthened, and sometimes a hiatus is prevented, by their taking before them a cognate semi-consonant, *y* or *w*, making *yi*, *ye*, *wa*, *wu*, when their position or import requires strength of utterance, or they follow in close connection with another word ending, as all words do, in a vowel; thus, 'u yi bonile' instead of 'u i bonile;' 'si wa bonile' instead of 'si a bonile;' 'nga ye tanda' instead of 'nga e tanda;' 'wa ye tanda' for 'wa e tanda,' contr. of 'wa be e tanda.'

Rem.—But perspicuity and the genius of the language sometimes forbid elision, commutation, and coalescence; or the taste or vocal organs of the people prefer some other method of avoiding a hard sound in some instances; and in such cases, resort is had to the insertion of some euphonic particle of a consonantal character, a notice of which comes under the head of consonants. (See § 35.)

V. *Omission* of the vowel *u*. After the more flowing semi-vocal consonant *m*, the close vowel *u* is often omitted, more especially when followed by other flowing consonants, as *l*, *n*, *s*, *z*, and sometimes *ł*, *k*, *t*, *v*; thus, 'kazimla' for 'kazimula;' 'umne' for 'umune;' 'umsa' for 'umusa;' 'umzi' for 'umuzi;' 'namła' for 'namuła;' 'emva' for 'emuva.'

Sometimes nothing is heard of the sound of *u* in these and similar examples; sometimes it is brought out very full and distinct, especially where the accent comes upon it; but in most cases the enunciation of it is short and suppressed, probably something like the Sheva in Hebrew.

Rem.—1. Some tribes, as the Amazulu and their neighbors, make a

much more frequent and full use of *u*, as above, than others. The rule with the former seems to be, to retain it in full ; with the latter, to omit or suppress it.

Rem.—2. At a much earlier period this vowel was doubtless in general use by all the tribes speaking cognate dialects, in all such examples as are now referred to, and in many other instances where it is omitted even by the Amazulu. Doubtless *umu* was originally the full and distinct form of the incipient in all those nouns where we now find only *um*, making *umufana*, *umubila*, &c.; where we now hear simply *umfana*, *umbila*, &c.

Rem.—3. In some of the cognates of the Isizulu, as the Sichuana, Suali, and Rinika, the *u*, or its equivalent *o*, is still in general use in those incipients which correspond to *um* in Isizulu ; though the initial *u* has been worn off, or dropped, in those dialects, while it is retained here ; thus, in the Sichuana, we find *molilo*, (*mulilo*), for the Zulu *umlilo ;* and in the Rinika, we find *mulungu* and *muzi*, where, in Isizulu, we have *umlungu* or *umulungu*, and *umzi* or *umuzi*, &c.

B.—CONSONANTS.

1. *Their Number and Value.*

§ 17. The number of consonants, including the two semi-vowels *w* and *y*, the gutturals χ and χ́, and the English *r*, is, in all, twenty-four. (See § 7.)

Rem.—Between some of the cognate consonants, as *b* and *p*, *g* and *k*, *f* and *v*, different grades of intermediate sounds are often heard, which are arranged under their respective contiguous principals, where they will become naturalized and absorbed as the sounds and forms of the language become more fixed by writing.

§ 18. The value or sound of the several consonants is as follows:—

B is sounded as in English, 'but,' 'number;' thus, 'ubaba,' 'yebo.' Under it is ranked also a somewhat modified sound of this letter, nearly intermediate between the genuine *b* and *p*, as in 'koboza' or 'kopoza.' This intermediate sound is heard also in other instances in which it comes nearer to *p* than *b;* and hence it is reckoned under that letter, as in 'ɬapula' or 'ɬabula;' 'popoza' or 'boboza.'

D has a clear, distinct sound, as in 'did;' 'udade,' 'kodwa.' It also represents a sound nearly intermediate between *d* and *t*, as in 'dunduzela' or 'tunduzela;' 'Udambuza' or 'Utambuza.'

F has a clear, sharp sound, as in 'fate,' 'if;' thus,

'umfana,' 'funda,' 'isifo.' There is also a sound intermediate between that of *f* and *v*, as in 'Uzafugana' or 'Uzavukana;' 'uku futa' or 'uku vuta.'

G is always hard, as in 'go,' 'game,' 'log;' thus, 'igama,' 'geza.' It is often preceded by the ringing nasal sound of *n*, or rather ṅ. (See § 5; also ṅ, below.) There is also a sound intermediate between that of *g* and *k*, as in 'Uzafugana' or 'Uzafukana;' 'uku ganda' or 'uku kanda;' 'Utugela' or 'Utukela.'

H is an aspirate, as in 'hat,' 'behave;' thus, 'hamba,' 'haya,' 'umhuma.' The pure proper sound of *h* is not very common in the Isizulu. But heretofore this letter has been often used, in Zulu orthography, in combination with *l*, making *hl*. Some have tried to make this *hl* represent a sound which others have tried to represent by *dhl*, as in 'ukuhla' or 'ukudhla;' while in other cases, the same *hl* has been used by some to represent a strongly aspirated sound, which others have attempted to indicate by *thl*, as in 'hlala' or 'thlala,' sit. Each of these sounds, *dhl* and *thl*, has in the present work a distinct appropriate character of its own—ꞎ and ꞏ. (See ꞎ and ꞏ below; also the Alphabet, Sect. 1.)

K is sounded as in 'keep,' 'king;' thus 'kodwa,' 'uku kala.' (See also *g*). In words transferred from other languages it is used to represent the sound of *c* hard, thus 'ikamelo,' camel; 'ikati,' cat; 'ikom,' or 'ikam,' or 'ikama,' comb.

The letter χ represents a soft guttural sound, somewhat broader than the German *ch*, in 'Macht;' and corresponding more to the guttural sound of *ch* and *g* in the Dutch words 'christen,' 'God,' 'goed;' thus, 'χola,' 'χaχa.'

The letter χ́ represents a peculiar, hard, rough guttural sound, which seems to be made by contracting the throat, and giving the breath a forcible expulsion, at the same time modifying the sound with a tremulous motion of the epiglottis; as in 'uku χ́eza,' 'uku χ́eba,' 'umχ́ezo.'

L has the soft liquid sound of the same letter in English, as in 'love,' 'lute;' thus, 'londa,' 'bala,' 'lapa.'

The letter ꞌl represents a slightly aspirated, flat, dento-lingual sound, like the Welsh *ll;* as in 'inꞌlovu,' 'amanꞌla,' 'izinꞌlu.' This sound has been represented sometimes by *dl*, sometimes by *hl*, and sometimes by *dhl*. (See *H*, above.)

The letter ꞌl represents a strongly aspirated sound, somewhat related to the above; but there the aspiration is lateral; here it is palatal: there, slight; here, sharp and strong; as in 'isiꞌlanu,' 'uꞌlamvu,' 'inꞌle.' This sound has been represented heretofore in various ways—sometimes by *tl*, sometimes by *hl*, sometimes by *thl*, and again by *khl*. (See *H*, above.)

M is sounded as in 'man,' 'move;' thus, 'mina,' 'puma,' 'igama.' This letter is combined with many other consonants; thus, *mb*, *mf*, *mn*, as in 'kambe,' &c.

N has, by itself, one pure simple sound, as in 'name,' 'nine,' 'not;' thus, 'kona,' 'unina,' 'umfana.' This letter, like *m*, is often combined with other consonants, where it has a half suppressed, ringing, nasal force (=ṅ), as in 'hand,' 'bank;' thus, 'linda,' 'konkota,' 'amanzi,' 'amanga,' &c., as below.

There is, (as above,) a simple, elementary sound, which is allied to the sound of *n*, and also to that of *g*, though differing from both—the sound of *n* in 'conquer,' and of *ng* as in 'song,' 'king.' The difference between this half suppressed, ringing, nasal sound, and the sound of *ng*, as heard in 'finger,' 'angry,' &c., where we have the sound of *g*, in addition to the above ṅ, or *ng*, (='fing-ger,' 'ang-gry,' &c.,) may be more clearly seen by comparing the noun 'longer' (=one who longs), with the adjective 'longer' (=of greater length), the sound of *ng* being simple (=ṅ) in the first, and compound (=ṅg) in the second. In Isizulu this nasal sound is not found, as in English, alone; though its use in combination with other consonants is very common, especially with *g*. But for reasons already given (§ 5), a special sign for this sound, ṅ, will not be employed in the present work; nor will this course be necessarily attended with doubt or ambiguity, only let it be kept in mind that *ng*, in Isizulu, is *always* sounded like the same letters in the

English words 'finger,' 'angry,' 'stronger;' thus, 'ilanga,' 'amanga,' 'lunga,' 'ngi,' 'nga,' (='ilaṅga,' 'amaṅga,' 'luṅga,') &c.

P has, in Zulu, the clear sound of the same letter in English, as in 'pin,' 'past;' thus, 'ukupa,' 'pezu,' 'pila.' It is, however, used in some cases to represent a sound between the proper *b* and *p*, as 'uku putuza' or 'uku butuza.' (See *B*.)

R is adopted, in Zulu, to represent the English sound of that letter, in such words as are transferred with it; though the sound is not heard in this language; and it is with difficulty that the natives can learn to speak it. They always incline to give the sound of *l* in place of *r* when required to utter the latter. Formerly, this letter, *r*, was used in Zulu orthography where χ is now introduced. (See χ, above.)

Rem.—The very common vernacular use of this sound (of *r*) in the Sichuana, cognate of the Isizulu, renders the introduction of it here the more advisable, as it may help prepare the way for an importation of words and an assimilation of the two dialects.

S has generally the sharp hissing sound of the same letter in English, as in 'us,' 'saint;' thus, 'inkosi,' 'insika,' 'sonke.' In some cases it has a slight soft flat variation, approaching to the sound of *z* in *nasal*, as in 'uku sungeza' or 'uku zungeza.'

The letter š has a single simple, elementary sound, like that of the digraph *sh* in the English words 'shine,' 'show;' thus, 'išumi,' ihaši,' &c. Heretofore, this sound has been represented in the Isizulu by the combination *sh*, as it is in English, making 'ishumi,' 'ihashi,' &c., instead of the present, 'išumi,' 'ihaši,' 'pešeya.' This sound is frequently compounded with that of *t*, making *t*š, instead of the former combination *tsh*, or *ty*=the sound of *ch* in English 'church;' thus, 'tšetša' (instead of 'tshetsha' or 'tyetya'); 'ukutšo,' 'isitša,' 'tšona,' 'tšena.'

T is sounded as in 'tide,' 'net;' thus, 'tina,' 'tata,' 'tula.' There are intermediate sounds between this sound and that of *d*. (See *D*.)

REM.—T has been employed, sometimes, before *s*, to give the sharp hissing sound of that letter more prominence, thus 'nantsi,' 'intsika,' &c.; but there is no necessity for this, and the system of orthography will be more simple and consistent by writing such examples without *t*, thus 'nansi,' 'insika,' 'insimbi,' &c.

V is sounded as in 'vine,' 'cave;' thus, 'vala,' 'ukova.' This letter is also used to represent a sound between that of *v* and *f*. (See *F*.)

W is always a consonant, or rather a semi-consonant, in Zulu, and has the English sound of that letter in 'way,' 'wise;' thus, 'wena,' 'wisa,' 'ukuwa.'

Y is always a consonant, or rather, like *w*, a semi-consonant, in Zulu, and has the English value of that letter in our system of orthography, as in 'yes,' 'you;' thus, 'yena,' 'yonke,' 'umoya.'

Z is sounded as in 'zeal,' 'freeze;' thus, 'ilizwi,' 'izinkomo.'

The letter ž has the simple elementary sound of *z* in 'azure,' *s* in 'pleasure;' the sound of the French *j* in 'jour,' 'jamais;' and is used in Zulu in combination with *d*, to denote the sound of the English *j;* thus, 'ndžalo,' 'džabula,' 'indža.'

2. *Classification and Relationship of the Consonants.*

§ 19. 1. Consonants may be divided according to two methods of description—according to the different *organs* of speech by which they are formed; and according to the different degrees of *influence* which those organs have in the formation.

2. Considering the *organs* by whose action they are formed, the consonants, in Isizulu, may be divided into four kinds:—

(a.) The *Gutturals*, or throat sounds, χ and χ́;
(b.) The *Palatals*, *k* and *g*; *ng* and *y*;
(c.) The *Linguals*, *t*, *d*, *l*, *n*, *r*, *s*, š, *z*, and ž;
(d.) The *Labials*, *p*, *b*, *f*, *v*, *m*, and *w*.

H is an aspirate, or mere breathing, inclining, however, to the character of a *guttural*.

REM.—Some of these letters stand under a double category, being modified by some other organ than those from which they are named in the above classification. Thus, the letters *t*, *d*, *l*, *n*, *s*, š, *z*, and ž, are sometimes called *dentals*; *k* and *g* are sometimes called *gutturals*; *l* and *r*, *palatals*; *s* and *z*, *sibilants*; and *m*, *n*, and *ng* (=ṅ, §§ 5, 18), *nasals*.

§ 20. 1. A more important classification is that which is based, not upon the organs of speech, but upon the extent of their *influence* in the formation of the consonants—upon the kind and degree of their compression, according to which a more or less perfect *articulation* is given to the consonantal sounds.

2. The compression of the organs may be in *kind* either *hard* and slender, as in *p*, *b*, &c.; or the occlusion of the organs may be *soft* and broad, as in *f*, *v*, &c.

In the former, the action of the organs is always elastic and instantaneous—a contact and a quick rebound. In the latter the action may be quick, but also protracted—a contact with a confused vanish, instead of a quick rebound.

3. The *hard* slender elastic pressure of the organs gives that class of consonants called *mutes*, as *p*, *b*, *t*, *d*, *k*, and *g*, which cannot be sounded at all without the help of a vowel.

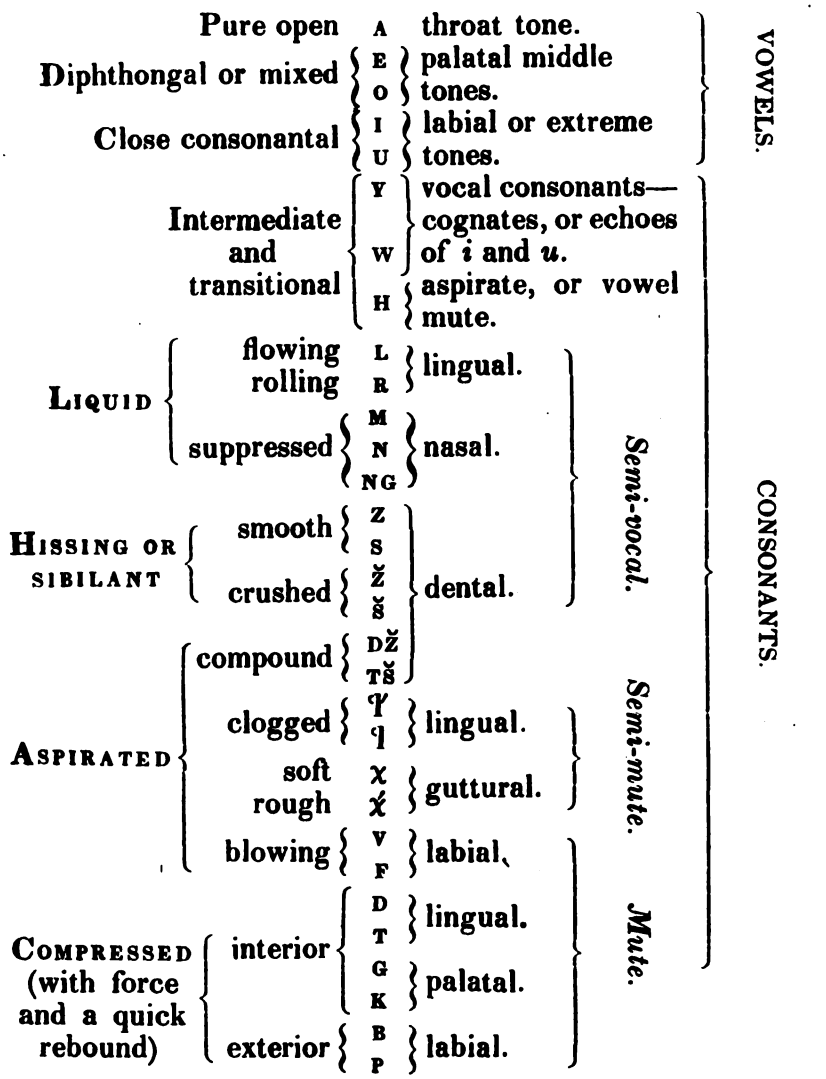
4. The *soft* broad occlusion of the organs with a protracted vanish—regular in some cases, as in *f*, *v*; and irregular in others, as in *l*, *r*; or with a closing of the mouth and an emission of the breath through the nose, as in *m*, *n*, *ng*,—gives that class of consonants sometimes called *semi-vowels*, from their having, of themselves, an articulation which is accompanied with an imperfect sound; as, *l*, *m*, *n*, *ng* (in song), *r*, *s*, *z*.

To this class belong also š and ž; and also, as imperfect varieties, the following, viz., *h*, χ, χ́, ʕ, ʖ.

5. Five of these semi-vowels—*l*, *m*, *n*, *r*, and *ng*—are distinguished by the name of *liquids*, from their coalescing easily with other consonants; and the latter, *ng*, with the clicks—forming, as it were, but one sound.

§ 21. A general description and classification of the kinds and modifications of both the vowels and consonants of the Isizulu, with an exhibition of some of their relations and contrasts, from the pure open throat tone *a* to the most fixed, exterior, labial mutes, *b* and *p*, are presented in the following:—

Table of Alphabetic Gradations.



§ 22. 1. Both kinds of articulate sounds—the mutes and the semi-vowels—differ as to the *degree* of compression to which they are subject in articulation; and according to this difference they may be divided into two classes, called *weak*, as *b*, *d*, &c., and *strong*, as *p*, *t*, &c.

2. The former, or *weak* consonants, as *b*, *d*, when isolated and pronounced separate from the vowels, give a sound at the natural tone of the voice, and hence are sometimes called, *sonant* or *vocal*, and sometimes *flat* or soft. Of this class are *b*, *d*, *g*, *v*, *z*, *ž (zh)*, *dž (j)*, ʕ, and χ.

3. The latter, or *strong* consonants, as *p*, *t*, &c., when isolated and pronounced separate from the vowels, give only the sound of a whisper; and hence are sometimes called *surd* or *whispering*, and sometimes *sharp* or *hard*. Of this class are *p*, *t*, *k*, *f*, *s*, *š*, *tš*, ɬ, χ, and *h*.

4. These sounds, excepting *h*, have a reciprocal correspondence to each other—the weak to the strong, and *vice versa*, being respectively formed by a similar disposition of the organs, the several pairs of which are shown in the following—

Scheme of cognates.

Weak or flat - -	b	d	g	v	z	ž	dž	ʕ	χ.
	|	|	|	|	|	|	|	|	|
Strong or sharp -	p	t	k	f	s	š	tš	ɬ	χ.

5. The remaining sounds, *m*, *n*, *ng*, *l*, *r*, *w*, and *y*, though produced by the *voice*, may also be distinctly uttered in a *whisper*; and hence they are called *neutral* or *intermediate* consonants.

§ 23. 1. In some cases, one neutral consonant will readily unite with another, or it will unite either with a flat or with a sharp consonant, in pronunciation. Hence the frequent recurrence of such combinations as—*ml*, *mn*, *mb*, *mny*; *nw*, *ny*, *nd*, *ndw*; *dw*, *gw*, *kw*, *sw*, &c.

2. In some cases a flat consonant will unite in pronunciation with a flat, and a sharp with a sharp; as *dž (=d-zh=j)*; *tš*. These two are the only combinations of this class in the Isizulu.

3. But a flat and a sharp, or a sharp and a flat consonant, cannot come together. Should any change or combination occur to bring them together in the same syllable, before they can be pronounced, either the flat must be changed to its cognate sharp, or the sharp must be changed to its cognate flat; or the difficulty

must be removed in some other way, as by dropping one of the consonants, or introducing a vowel between them.

REM. 1.—The law here exhibited in respect to the consonants, is called the *Law of Accommodation.*

REM. 2.—This general law is fixed and necessary, and holds good in all languages, the only difference being, that different languages change different letters, to remove the difficulty, when it occurs,—one accommodating the first letter to the second, and another, the second to the first.

§ 24. 1. In most cases where combinations of consonants occur in the Isizulu, one of the components, and often both, or all, are semi-vowels, and generally of the neutral, if not also of the lingual class.

2. And the letters of this class, which are found combining most frequently with others, are the nasals *m* and *n*—the labial liquid, *m*, being always preferred and taken into combination by the labial mutes, *b*, *p*, *f*, *v;* while the lingual liquid, *n*, is generally preferred by the lingual and palatal mutes, *d*, *t*, *g*, and *k*. Hence the very common combinations *mb*, *mp*, *nd*, *nt*, &c. (See § 23, 1.) With *t*, however, either *m* or *n* may be found in combination, as in *ubumtoti*, *umuntu*.

REM. 1.—Strictly grammatically considered, these two nasal liquids, *m* and *n*, are only a *single* sound which takes form according to the organ of the following mute, to soften down the mute's hard elastic nature—the form of *m* being taken before a labial, and of *n* before a lingual—the *m* being the more substantial of the two, and of the earlier origin.

REM. 2.—Hence, when, by the inflection of a word, the labial mute, *b*, preceded by *m*, is changed to *dž;* the lingual, *d*, requires a change of the *m* to *n ;* or, as we say in a word, *mb* changes to *ndž*, as in *Isidumbi*, *Esidundžini; uku hamba*, *uku handžwa*.

§ 25. Letters which cannot be pronounced together in the same syllable are called *incompatible;* while those which can be so pronounced are called *compatible*.

A condensed view of the consonants of this latter class, where the letters in the central column—which are arranged alphabetically—may be preceded by any on a line before them, or followed by any on a line after them, is given in the following—

Table of Compatible Letters.

M may precede			b	which may precede	- rarely w
n	-	-	d	-	- w
m	-	-	f	-	sometimes w
			g	-	- w
m and n		-	k	-	- l and w
			χ	-	- w
			χ́	-	- w
m	-	-	l	-	- w
n	-	-	ʕ	-	- w
m and n		-	ʕl	-	- w
			m	b, f, k, l, ʕl, n, p, s, š, t, and v	
m	-	-	n	d, g, k, ʕ, ʕl, s, t, w, y, and z	
			ng	-	- w
m	-	-	p	-	- rarely w
m	-	-	s	-	- w
m and t		-	š	-	- w
m and n		-	t	-	s, š, and w
m	-	-	v	-	sometimes w
d, g, k, χ, χ́, l, n, ng, s, š, t, y, z, ž, ı, ¦, and ıı			w		
n	-	-	y	-	- w
m and n		-	z	-	- w
d	-	-	ž	-	- w
g, n, and ng			ı	-	- w
g, n, and ng			¦	-	- w
g, n, and ng			ıı	-	- w

Rem.—The use of *w* after *b*, *m*, and *p*, is rare and not very classical, being generally avoided by changing *b* into *tš; m* into *ny;* and *p* into *tš*. The combinations *bw*, *fw*, and *vw*, are sometimes avoided by dropping *w*; the same holds in some cases with *mw*.

§ 26. 1. Some of the consonants are called *explosive*, and others *continuous*, according as the air or breath is differently affected by the kind and degree of strength used in articulation.

2. In the explosive class, to which belong *p*, *b*, *t*, *d*, *k*, and *g*, the

sound, isolated from a vowel, can not be prolonged, but must be cut off with a rebound of the organs, either sharply by the strong articulation, as in *k*, *t*, *p*; or bluntly by the weak articulation, as in *g*, *d*, and *b*.

3. In the continuous class, to which belong the rest of the consonants, the breath is transmitted more by degrees, and the sound, though isolated from the vowel, can be prolonged.

§ 27. The mute, semi-mute, and semi-vocal consonants, excepting the liquids, are divided again, according to Dr. Latham, into the two classes called *lene* or simple, and *aspirate*. The difference on which this division is made is not owing to a difference in their sharpness or flatness. Neither is it owing to a difference in their explosiveness or continuity.

(a.) For example, both *p* and *f* are sharp, but *p*, whose sound differs from the sound of *f* in a certain degree, is called *lene* or simple, while *f* is called *aspirate*. Again the sound of *s* is *continuous*; yet in respect to the difference under consideration, *s* is classed, not with the continuous *f*, but with the explosive *p*. And

As f is to p, so is v to b.
As v is to b, so is ʻl to t.
As ʻl is to t, so is ʻʏ to d.
As ʻʏ is to d, so is χ́ to k.
As χ́ is to k, so is χ to g.
As χ is to g, so is š to s.
As š is to s, so is ž to z.
As ž is to z, so is f to p.

(b.) Hence, *p*, *b*, *t*, *d*, *k*, *g*, *s*, and *z*, are lene or simple; and *f*, *v*, ʻl, ʻʏ, χ́, χ, š, and ž, are aspirate. Again, *p*, *f*, *t*, *k*, *s*, š, ʻl, and χ́, are sharp; whilst *b*, *v*, *d*, *g*, *z*, ž, ʻʏ, and χ, are flat.

(c.) All the aspirates are continuous, and all the lenes, with the exception of *s* and *z*, are explosive.

§ 28. An exhibition of the double series of relationship which exists among many of the consonants, together with a general view of the character and class of all, according to the arrangement and nomenclature of

Dr. Lepsius,—whose valuable Treatise came to hand since the preceding pages were written—is given in the following—

Consonantal Scheme.

	EXPLOSIVE OR DIVISIBLE.			FRICATIVE OR CONTINUOUS.			ANCIPITAL.
	fortis.	*lenis.*	*nasalis.*	*fortis.*	*lenis.*	*semi-voc.*	
I. Faucal				h			
II. Guttural	k	g	ṅ	χ	χ́		
III. Palatal						y	ʕ
IV. Dental	t	d	n	š s	ž z		r, l, ɬ
V. Labial	p	b	m	f	v	w	

3. *Combinations of Consonants.*

§ 29. The present method of writing the Zulu language includes a large number of consonantal combinations. These may be divided into two classes—the combination of consonants with consonants, and the combination of consonants with clicks. The former, and their values, are chiefly as follows :—

Dw, as in English 'dwarf;' thus, 'indwangu,' 'kodwa.'

Dž, as in 'džabula,' 'isidžingi.'

Fw, as in 'emafwini,' 'esifwini.'

Gw, as in 'uku gwinya,' 'isigwaɲɲo'—like *gu* in 'guava.'

Kw, as in 'uku kwela,' 'ukwanda.'

Lw, as in 'uku lwa,' 'isilwane.'

The letter ʕ is sometimes combined with *w*,=ʕ*w*; as in 'umʕwa, 'umʕwazi.'

The letter ɬ is combined with *w*; as in 'uku ɬwa,' 'uku ɬwenga,' 'uku ɬwita.'

Mb, as in 'uku hamba,' 'Isidumbi.'

Mf, as in 'abamfama,' 'uku mfonona.'

Mk, as in 'ukwamkela.' This compound may be resolved by inserting *u* between *m* and *k*; thus, 'ukwamukela. (See § 16., V.)

Ml, as in 'uku zamla,' 'umpefumlo.' This sound may be resolved also like that of *mk*, above.

M'l, as in 'ubum'lope.'

Mn, as in 'ubumnandi.'

Mny, as in 'ubumnyama.'

Mp, as in 'insumpa,' 'inswempe;' sounded as *mp*, in the English words 'lamp,' 'hemp.'

Ms, as in 'ngomso,' 'umsa.' This combination is often resolved; thus, 'ngomuso,' 'umusa.' (See § 16., V.)

Mš, as in 'uku kumša.' (See š, § 18).

Mt, as in 'ubumtoti;' like *mt* in 'tempt,' where the *p* is silent.

Mv, as in 'in'lamvu,' 'emva.' Sometimes this sound is resolved like that of *mk* and *ms*.

Nd, as in 'tanda,' 'umsindisi;' like *nd* in 'hand,' 'brand.'

Ndw, as in 'tandwa,' 'umdwendwe.'

Ngw, as in 'sengwa,' 'lingwa,' 'igwangwa;' like *ngu* in 'language,' 'languor.'

N'k, as in 'uku nkenketa;' sounded like *nk* in 'ink,' 'bank,' 'sunk.'

N'kw, as in 'isinkwa;' like *nqu* in English 'inquire.'

N'Y, as in 'aman'Ya,' 'iban'Ya.'

N'l, as in 'in'lan'la,' (=good fortune).

Ns, as in 'pansi,' 'donsa.'

Nt, as in 'kanti,' 'umuntu;' like *nt* in want.

Nw, as in 'umnwe' or 'umunwe,' 'unwele.'

Ny, as in 'umnyaka,' 'uku kanya;' like the same in 'Bu-nyan.'

Nyw, as in 'lunywa,' 'linywa.'

N'z, as in 'ukwenza,' 'ubunzima.'

Sw, as in 'swela,' 'umsweswe.'

Also *šw*, as in 'šwila.'

Tw, as in 'twala,' 'twesa;' like *tw* in 'twenty.'

Tš, as in 'tšetša,' 'tšona,' 'itše;' like *ch* in 'church,' 'march,' 'child.'

Tšw, as in 'ubutšwala.'

Vw, as in 'emvwini.'

Yw, as in 'uku šiywa,' 'en'liziyweni.'

Zw, as in 'uku zwa,' 'ilizwe.'

Also *žw*, as in 'idžwabu,' 'uku džwiba.'

§ 30. 1. There are, in Isizulu, a few instances, and only a few, in which a consonant is found double, or reduplicated. Such is the case with *m*, in the words *ummango* and *ummoya*, where the incipient ends, and the root begins with the same consonant, *m*.

2. One of the doubled vowels is generally dropped, however, in pronunciation, even by the best speakers; so much so, that the fact of a reduplication is learned, not from ever hearing a distinct repetition of the consonant, but from the laws of inflection, or of derivation. (See § 47., Rem. 2.)

4. *Euphony and Consonantal Changes.*

§ 31. 1. Euphony, or a regard for easy and agreeable sounds and the harmony of words, has no small influence on the grammar of the Isizulu; as it has, indeed, upon most other languages in their youth, or where, for want of books, or from some other cause, a language is addressed more to the ear than to the eye.

2. As with the Zulu vowels, so, perhaps, more with the consonants, certain euphonic principles are found operating, in various ways, to produce euphonic changes.

§ 32. 1. The great object, and general law of these changes, is to produce facility of utterance by a proper intermixture of vocalic and liquid sounds on the one hand, and of mute consonants on the other.

2. The two faults opposed to euphony are a superabundance of vowels and liquids, producing too great softness; and a superabundance of consonants, producing too great harshness. Perhaps few languages have a better claim than the Isizulu to the character of a happy mean.

3. As something is always left to the taste, caprice, or fashion of a people, in their regard for euphony, different nations are often found to have certain euphonic codes, in some respects peculiar each to their own language.

(a.) Euphonic changes may, therefore, be either *necessary*, as occasioned by the general principles of euphony; or *accidental*, as occasioned by the sense of euphony in a particular people.

(b.) Both kinds, again, are either *external*, being

perceived from a comparison with kindred dialects, or with an original language; or *internal*, appearing in the very structure of a particular language, by itself considered.

Rem.—A careful study of the system of articulate sounds, and of the euphonic changes required in the Isizulu, will show that many of those changes are both internal and necessary; and that all of them are made, not by any arbitrary process, but in full harmony with the physiological character of sound.

§ 33. 1. It has been remarked already (§ 25.), that certain combinations are *incompatible*. Another fact has been noticed also (§ 24.), that, on the other hand, there are certain combinations, the letters or sounds of which have for each other a peculiar attraction or affinity, such as *m* for the series *b*, *p*, &c., and *n* for the series *d*, *t*, &c.; hence, *ubambo* makes the plural in *izimbambo*, while *uti* makes the plural in *izinti*.

2. Let it be further added here, that certain other combinations are *unstable*, having a tendency, when they occur, to undergo a change. As shown by Dr. Latham:—The *ew*, in *new*, is a sample of an unstable combination in English; and the tendency in pronouncing is to change the word into *noo*, or into *nyoo*, or else into *nyew*. So when *y* is preceded by *t*, *d*, or *s*, there arises another unstable combination, and the tendency is to pronounce *sya* as *sha*, and *tya* as *cha* (in Charles), and as *ja*, *i.e.*, to change *ty* into *tsh* and *dzh*. This is seen in the pronunciation, in English, of such words as *sure*, *picture*, *verdure*, where the *u* is not sounded as *oo*, but as *yoo*. Hence the above words are often pronounced *shoor*, *pictshoor*, *verjoor* or *verdzhoor*.

3. In the various modifications through which words pass, in the Isizulu, as in the derivation of one word from another, or in the formation of the locative case of nouns or the passive voice of verbs, certain changes are often made in the combination or juxtaposition of sounds, which, in their turn, have a tendency to induce other changes, and thus to cause one letter, or a combination of letters, to give way entirely to another.

As an example of these changes, and a practical illustration of these principles in the Isizulu, take the verb *bamba*, catch, and its passive form, *bandžwa*, be caught. Here the first change in the active, to form the passive, is to insert *u* before the final *a*, which changes at once (according to § 16., IV.), into its cog-

nate semi-consonant *w*, making *bambwa*. But from the table of compatible letters (see § 25., and Rem.), it appears that the combination *bw* is incompatible; hence the *b* is changed into the compatible *ž*; and this is preceded by its constant antecedent *d* (=*dž*), making *džw*, which gives the word *bamdžwa*. But here we are met with another difficult combination—*mdž*; and hence, again, the *m* is changed to *n*, for which, (according to § 24.), the *d* has a strong affinity, thus making *bandžwa*. Hence, in forming the passive of this verb, we have really no less than four or five changes, of which all but the first may be set down as euphonic—thus, *bamba*, *bambua*, *bambwa*, *(bamžwa,)* *bamdžwa*, *bandžwa;* or the last two or three may be summed up in saying that *mb* is changed to *ndž*.

Rem. 1.—Sometimes the inflection or modification of a word brings a combination, or a single letter into an unstable rather than a strictly incompatible relation with another sound, in which case the euphonic change may be made, or it may not be made. Thus the locative case of *Isidumbi*, may be either *Esidundžini*, or *Esidumbini*, though more properly the former.

Rem. 2.—Out of the real necessity of a permutation of consonants in certain cases, as in that of *bamba* to *bandžwa*, to secure compatibility or promote stability and euphony, there seems to have arisen, as by attraction, the general rule and practice of introducing a permutation of the same consonants, whenever the word containing them is inflected, though the inflection should not affect them directly by bringing them into incompatible or unstable relations. Thus, according to the most common and classic use, in forming the passive voice of *kumbula*, the *mb* is changed into *ndž*, as in *bamba*, making *kundžulwa;* though the combination, *mb*, is not, in this case, directly affected by the introduction of *w* before final *a*.

Rem. 3.—It should be observed, however, that this euphonic permutation of consonants, whether by attraction or otherwise, does not extend to the first syllable of the root of a word; thus, *uku mba* makes the passive voice *uku mbiwa*, and not *uku ndžiwa* nor *uku ndžwa*.

§ 34. The euphonic consonantal changes now discussed, and of which a single example has been given in illustration, are as follows:—

B into tš; thus, *ingubo*, *engutšeni*.
B into dž, as before *i*; thus, *bubisa*, *budžiswa*.
M into ny; thus, *luma*, *lunywa*.
MB into ndž; thus, *intambo*, *entandženi*.
ND into ndž, sometimes; thus, *impande*, *impandžana*.
P into tš; thus, *isibopo*, *esibotšeni*.

5. *Euphonic Letters.*

§ 35. There is a class of letters, as *k*, *ng*, *s*, *w*, and *y*, which are often used for no other purpose than to facilitate utterance by preventing a disagreeable harshness; or to prevent the coalescence of two vowels, or the loss of a vowel, which perspicuity requires to be preserved and kept separate. And to this class of letters the term *euphonic* is particularly appropriate.

1. *K* is sometimes used to harden and preserve a vowel, as:—

(*a*.) Before the pronoun *u*, second person singular, accusative, making *ku;* and sometimes the nominative is thus hardened, making *ku*, when preceded by the negative particle *a*.

(*b*.) The pronoun *a* (in place of *u*) third person singular, first class, and the pronoun *a*, third person plural, second class, are sometimes hardened by *k*, especially in the nominative, when preceded by the negative *a*, or by the imperative auxiliary *ma*.

(*c*.) The genitive particle, *a*, is hardened by *k*, when used before a proper noun, with whose initial vowel it is not allowed to unite; as, *abantu ba ka 'Mpande; inkomo ka 'Faku*.

2. *W* is often used in the same manner as *k*, and sometimes instead of it, to give hardness and prominence to a vowel, as:—

(*a*.) Before the pronoun *u*, second person singular, nominative; thus, *a wu tandi*, instead of *a ku tandi;* and either, instead of the simpler form, *a u tandi*.

(*b*.) Before the pronoun *a*, third person plural, second class; and the pronoun *u*, third person singular, sixth class, making *wa*, *wu*, &c.

3. *Y* is often used before its cognate vowel *i*, and

sometimes before *e*, to give it hardness and prominence, like *k* and *w* before *a* and *u*. (See also below, 4., *c*.)

4. *a*. *Ng* is often used to give hardness and prominence to a vowel, and also to prevent the occurring of a hiatus, in certain cases, between two contiguous words, as:—

(*a*.) To harden the negative *a*, making *nga*; thus, *si nga tandi*; *a si tandanga*.

(*b*.) To prevent a hiatus between a pronominal subject and a nominal or pronominal predicate; thus, *ku ngumuntu*, instead of *ku umuntu*; *ku ngabantu*; *ba ngamadoda*.

(*c*.) To give an easy, graceful transition from one word to another, in some other cases, as from a verb in the passive voice to the efficient agent which immediately follows; thus, *kwenziwe ngabantu*.

b. The euphonic *w* is sometimes used instead of *ng* before nouns predicate (see '(*b*),' above); and in some other cases, where the noun is impersonal and its initial vowel is *u*; as *ku wuto*; *ku wulwanʻye*.

c. The euphonic *y* is used in the same manner and for the same purpose as *ng* and *w* before nouns predicate, and before the efficient agent, sometimes, after passive verbs—*y* being generally used before nouns whose initial vowel is *i*, and the pronouns derived from such nouns; while *ng* is generally used, and sometimes *w*, before other nouns; thus, *ku yinkomo*; *ku yihaši*.

5. *S* is used in the negative formula *a si*; as, *a si nguye*; *a si yo*; and other similar constructions; and also before nouns in the locative case, when that case is preceded by a pronoun or preposition, between the final vowel of which and the initial of the locative, a hiatus would occur, without the use of some euphonic expedient; thus, *ba sensimini*; *u sezulwini na semʻlabeni*.

Rem. 1.—The euphonics *ng*, *s*, *w*, and *y*, often occupy the place, and perform the office, of the English substantive verb *to be*, and hence might be called *euphonic copulative* letters or particles; thus, *ku ngumuntu*, it (is) a person; *ku yinkomo*, it (is) a cow; *ba semfuleni*, they (are) at the river.

Rem. 2.—Certain letters of a pronominal character, and used simply to point out certain grammatical relations, as *b* in *bake* (*abantu bake*); *l* in *lake* (*izwi lake*); &c., have sometimes been called *euphonic*. But

the application of this term to such letters, or to letters of such an office, is of very doubtful propriety. The term *preformative*, or fragmentary genitive pronoun, is a better designation of their office and character. (See § 159.)

§ 36. When the incipient of a noun terminates in *m* or in *n*, and the root of an adjective, agreeing with the noun, does not begin in one of these letters, one of them (either *m* or *n*) is generally introduced between the root and the prefix of the adjective. This is evidently done, partly for euphony; partly by what may be called attraction; and partly, perhaps, for greater precision and perspicuity.

The particular letter to be thus inserted, whether *m* or *n*, is determined by the initial consonant of the (root of the) adjective; the labials, as before stated (§ 24), having an affinity for *m*, and the linguals for *n*; thus, *into embi; into ende; isibopo eside; umfana omkulu; inkomo enkulu; igama elikulu.*

C.—CLICKS.

§ 37. The clicks (clucks, or clacks,) are a kind of sound, unknown, as a part of human speech, except in Southern Africa; and of such a peculiar nature, that a foreigner finds it somewhat difficult to make or describe them. Indeed, they can be made correctly, and with ease, and properly combined with other sounds, by very few except the natives themselves, or those who learn this language in early life. But they may be described with sufficient accuracy for the purpose before us.

§ 38. The clicks, as found in Isizulu, may be divided into three general classes, according to the organs chiefly employed in making them—the *dental*, the *palatal*, and the *lateral* clicks.

1. The *dental click* is made by placing the tip of the tongue firmly against the upper front teeth, slightly touching the under teeth also, and then withdrawing it suddenly with a strong suction. The sound may be made by a European to attract the attention of a pet animal, or by the fondling mother to make her infant

smile, taking care to employ only the tongue and front teeth, and not the lips.

The letter ı (=c) is used to represent this click, as in 'ıela,' 'inıwadi,' 'amaıala.'

2. The *palatal click*, which is represented by ! (=q), is so called from its being made by pressing the tongue, in a flat or extended position, firmly against the roof of the mouth, in the cavity of the palate, and then withdrawing it suddenly, so as to produce a sharp smack, clack, or click; as in '!uma,' 'u!obo,' 'ama!anda.'

3. The *lateral click*, represented by ıı (=x), is so called from its being made by the tongue in conjunction with the double teeth, keeping the jaws a little apart, while a suction is effected by the tongue and teeth, such as a rider sometimes makes to urge on his horse; thus, as in 'ıapa' 'Utiıo,' 'inıenye,' 'amaıolo.'

§ 39. Each general class of clicks has at least three slight modifications, which, according to the kind of modification, may be called the *nasal*, the *guttural*, and the *naso-guttural*.

1. These modifications are represented, the nasal by *n;* the guttural by *g;* and the naso-guttural by *ng;*— prefixed, respectively, to the character (ı, !, or ıı,) which represents the simple click. (See § 40.)

2. The use of *n* is to give the simple click a sort of nasal modification; the use of *g*, to flatten it; and the use of *ng* to give the simple click a kind of nasal flattened modification.

Rem.—What are here called modified clicks are but varieties of the respective classes of simple clicks; and should be regarded, not so much a combination of sounds by the addition of a new sound, as another form of the same sound, or rather, as a new monosound, moderately varying from the principal sound, called the simple click —the simple click being so called more from its being a common head of the class, than from its being any more of a monosound than what are called the modified clicks.

§ 40. The three classes of clicks, and the three several modifications of the same, with examples of each, are given in the following—

Table of Clicks.

	SIMPLE.	NASAL.	GUTTURAL.	NASO-GUTTURAL.
Dental.	ǀ (=c), *as in*	nǀ, *as in*	gǀ, *as in*	ngǀ, *as in*
	ǀa	nǀela	gǀina	ngǀwanga
	ǀela	nǀenga	umgǀazo	ingǀenge
	isiǀoǀo	umnǀamo	gǀoba	
Palatal.	! (=q), *as in*	n!, *as in*	g!, *as in*	ng!, *as in*
	!a	n!uma	g!aduka	!eng!a
	u!obo	aman!e	amag!a!a	ung!o!wane
	um!ele	isim!amu	g!uma	ing!ulwani
Lateral.	ǁ (=x), *as in*	nǁ, *as in*	gǁ, *as in*	ngǁ, *as in*
	ǁa	nǁamela	gǁeka	umungǁiba
	iǁiba	amanǁeba	gǁila	ingǁangǁa
	amaǁolo	nǁapa	isigǁa	

§ 41. The only combination of consonants with clicks, aside from those already given, is that in which the different varieties are sometimes followed by *w;* thus, 'ǀwila,' 'ingǀwele,' 'ung!o!wane.'

§ 42. There are some fluctuations in the use of the clicks, especially in some words, and among different tribes. Some say 'bin!a,' others 'binǀa,' bind; some 'ǁuga,' others '!uga,' be loose; at one time 'ǀa,' at another '!a,' no; at one time we seem to hear 'ng!oka,' at another 'g!oka,' and at another only '!oka,' dress; and so 'ng!iba,' 'g!iba,' or '!iba,' close up. But the fluctuation is not very great, and nothing different from what is sometimes heard among the consonants and vowels.

§ 43. Many of the words in which the clicks are found are evidently onomatopoetic in their origin. Such are the words '!abula,' snap; 'ǀoǀoma,' hop; 'ǁinsa,' spirt; 'ǀoboza,' crush; 'ǀokozela,' parley; 'ǀongozela,' hobble; '!a!amba,' ache, throb; '!a!azela,' shiver, tremble; 'u!o!o!o,' the trachea; 'ǁoǁa,' converse together; 'ǁapa,' lap as dogs; 'ǁapazela,' bubble up or boil.

REM. 1.—In this connection it may be remarked, that many of the words in which the gutturals χ and χ́ are found, are also onomatopoetic. Such are 'χuzula' and 'χebula,' tear; 'χebeza,' drive away locusts by a rustling noise; 'χaχa,' eat greedily; 'iχolo,' roughness; 'χonla,' snore; 'χoza,' gurgle; 'χ́eba,' tear; 'χ́eza,' to milk into the mouth; 'umχ́ezo,' a switch.

REM. 2.—There are many other words in the Isizulu besides those containing a click or a guttural, which bear evident marks of an onomatopoetic origin, such as 'lala,' lie down, sleep; 'bubula,' moan; 'duduzela,' console; 'futa,' puff; 'sonta,' twist; 'dengezela,' totter; 'gidiza,' tickle; 'isizunguzane,' giddiness.

CHAPTER II.

SYLLABLES AND WORDS:

OR THE

UNION OF SOUNDS AND THE DIVISION OF DISCOURSE.

SECT. 1.—*General Remarks.*

§ 44. 1. The first part of Zulu Grammar, which is designed to comprise an exhibition of the elementary facts and principles of the language, must treat not only of the sounds of the language seperately considered, but also of the connecting of these sounds into syllables and words. It must state the general principles on which the language should be reduced to writing, and exhibit and illustrate its laws for the forming of its syallables and for the proper division of its discourse into words.

2. In a language already, perhaps ages ago, reduced to order and committed to writing, and in which the limits of words, or the mode of dividing discourse, as well as the mere writing of words, has been long since fixed by either principle, or by accident and usage; the sum of this part of grammar—orthography—is merely and briefly to present the common established custom—orthographical usage—whatever it may be.

3. But in a language newly reduced, there is no long established usage, whether philosophical, or anomalous and absurd, to be followed. In these circumstances, fleeting sounds must be caught and symbolized; and not only this, but that law also, which both the genius of the language and general philosophical grammar recommend, for connecting and dividing these sounds into syllables and words, must be stated and applied, together with the application of the chosen symbols —and all without either aid or embarrassment from well established custom.

SECT. 2.—*Syllables.*

§ 45. 1. A syllable is a simple or a compound sound, pronounced by a single impulse of the voice; as, *a*, *ba*, *ku*, *si*.

2. Sometimes a syllable is, of itself, significant; and then it constitutes a word; as, *la*, no; *sa*, yet; *be*, be; *si*, we; *ku*, it; *ngi*, I, me.

3. In other cases a syllable is not, by itself, significant; and hence it then forms but part of a word; thus, *ta*, in *tanda*, having no significance alone, forms but a part of the word *tanda*.

§ 46. 1. The division of words into syllables may be considered in two aspects; viz., in respect to *phonetics*, and in respect to *etymology*.

2. As a general rule, a word should, doubtless, be divided into syllables, according to the divisions which those good speakers to whom the language is vernacular generally make in pronouncing it.

3. Observing the application of this principle to the Isizulu, and noticing the fact also that all words in this language terminate in a vowel, we have the general law, so to divide all words as to make open syllables, or make all syllables end in a vowel; thus, *ta-nda*, *ha-mba*, *a-ba-ntu*, *a-ma-nga*, *i-nko-si*, *i-zi-nko-mo*, *u-mfu-la*, &c.

REM. 1.—This rule of dividing—putting *m*, *n*, &c., with the consonant following; thus, *ta-nda*, *ha-mba*, *u-mfu-la*, &c., instead of with the antecedent vowel, accords not only with the pronunciation of the people, but also with the principle before stated (§ 24.), that the nature and office of these liquids is to unite with, and soften down, the hard mute by which they are followed—the labial mutes (*p* and *b*) having an affinity for the labial semi-vowel *m*; and the lingual mutes (*t* and *d*), for the lingual semi-vowel *n*.

Rem. 2.—That even *m* and *n* final, in the incipients of nouns, belong *phonetically*, though not etymologically, to the root of the word, *i.e.*, to the following, and not to the antecedent syllable, is evident not only from the above remarks, but also from the form of the vocative. For in all those instances in which the noun's incipient consists of two letters, the second being *m* or *n*, in forming the vocative, which is done by dropping the initial vowel, the remaining letter, *m* or *n*, is thrown by necessity into the following syllable ; thus, *'Mpande*, *'Nkosi*.

§ 47. **Etymologically considered, those nouns whose incipients terminate in *m* or *n* (as, *in*, *im*, *izin*, *izim*, *um*), are divided so as to give those consonants to the preceding, rather than to the following syllable; thus, *in-ko-si*, pl. *a-ma-kosi; um-fu-la*, pl. *i-mi-fula; u-ba-mbo*, pl. *i-zim-ba-mbo; in-ko-mo*.**

Rem. 1.—As the *phonetic* rule takes the precedence of the etymological in speaking, so it should in reading, and, doubtless, also in spelling; thus, *i-nko-si*, *u-mfu-la*, *i-zi-mbe-nge;* though for analytic and grammatical purposes, the etymological rule must have its place.

Rem. 2.—In a few instances, where there is a reduplication of a consonant, as in *ummango*, *ummoya*, (see § 30.), the incipient terminates in a consonant, and the root also commences in the same; though in pronunciation, or phonetically considered, as before remarked (§ 30.), only one of these letters is really heard ; thus, *u-ma-ngo*, *u-mo-ya*.

§ 48. **In every word, there are as many syllables as there are separate vowel sounds and diphthongs ; thus, *i-ga-ma ; a-ba-fa-na ; gau-la ; u-gwai*.**

Rem.—Although every Zulu word really and properly ends in a vowel, yet in rapid or careless pronunciation, the final vowel is sometimes dropped, especially after *m*, *n*, and *s;* thus, *intambam'*, *Udingan'*, *inkos'*, &c.

Sect. 3.—*Words*.

§ 49. **A word, in respect to orthography, is one or more syllables written together, as the sign of some idea, or of some relation of ideas ; as, *tanda*, love ; *abantu*, people ; *ngi*, I ; *ba*, they ; *la*, no ; *yebo*, yes.**

Rem. 1.—As one or more sounds, pronounced together by a single effort of the voice, constitute a syllable; so one or more syllables combined, and having some significance, separate force, or meaning, constitute a word. Words properly combined produce a sentence ; and sentences, properly combined, make a speech or discourse.

Rem. 2.—Discourse, then, is divided into sentences according to periods, or such a number of words, as, taken together, make complete sense ; and sentences are divided into words according to the significance of their syllables, or the number of separate portions which have some force or meaning of their own.

"Here, however, the power of dividing speech into significant portions ends ; for though words are made up of *syllables*, and syllables of *letters*, yet these two last subdivisions relate wholly to the sound, and not to the signification. A syllable or letter may possibly be significant, as the English pronouns *I* and *me;* but then they become *words*, and are so to be treated in the construction of a sentence."—*Ency. Met., Art. General Grammar.*

§ 50. *a.* Some words, as the substantives, verbs, and adjectives, and the adverbs derived from these, express a notion or an idea; and hence are called *notional*, or *essential*, and sometimes primary words.

b. Other words, as the pronouns, numerals, prepositions, conjunctions, and the adverbs derived from these, together with the auxiliary verbs, are used to express the different relations of ideas; and hence are called *relational*, or *formal*, and sometimes secondary words.

§ 51. 1. The general orthographic rule for the writing of the Isizulu, as for the writing of other languages, is to give each word, whether essential or formal, a distinct position of its own, separate from each other word in the sentence.

2. When however, one word or particle has such influence upon another before it, as to carry its accent forward from its ordinary position—the penultimate—to the final syllable, the two words are joined in writing, as they are in pronunciation; thus, *hambani (hamba-ni)*, go ye; *u funani na? (u funa-ni na?)*, you seek what? *hambake (hamba-ke)*, go then.

3. So also in compound words—where the principal accent is thrown upon the penultimate of the second of the compound, they are written together as a simple word; thus, *Umzimkulu; Itafamasi; Umnikazi'lu.*

Rem.—Other exceptions to the general rule are such as grow out of the omission or contraction of syllables and words, the character and extent of which are noticed in the next section.

SECT. 4.—*Omission and Contraction of Syllables and Words.*

§ 52. GENERAL REMARK.—Perhaps no language, except among those which have never been reduced to writing, abounds in the omission and contraction of syllables and words to such an extent as the Isizulu. The diversity of its forms and phrases, according as all the sounds are fully and distinctly uttered, or not, seems almost endless. This characteristic has grown chiefly out of two causes—the absence of written characters and standards to give a fixed uniformity to words and modes of expression; and the disposition of the people, the lower classes in particular, to seek ease of utterance by diminishing the volume of sound, and by neglecting to give a distinct enunciation to all the sounds which they pretend to utter.

§ 53. Among the omissions and contractions of syllables and words, in which the Isizulu abounds, the following are the most common:—

1. In compound tenses, the auxiliary sometimes drops its final vowel, and unites with the following pronoun; thus, 'u bu tanda' for 'u be u tanda;' 'i si file' for 'i se i file.' Sometimes the auxiliary simply absorbs the following pronoun when it consists of a single vowel; thus, 'a be tanda' for 'a be e tanda.'

2. The personal pronoun is sometimes omitted before the auxiliary, in compound tenses; thus, 'be ngi tanda' for 'ngi be ngi tanda;' 'ke ngi tanda' for 'ngi ke ngi tanda;' 'se ngi tandile' for 'ngi se ngi tandile.'

3. The pronoun *a* is generally absorbed when it comes before verbs beginning with a vowel; thus, 'anda' for 'a anda;' 'enza' for 'a enza;' 'osa' for 'a osa.' So the pronoun *e*; thus, 'akile' for 'e akile;' 'enzile' for 'e enzile;' 'osile' for 'e osile.'

4. The relative pronoun or particle *a* generally absorbs a personal pronoun following it when the latter consists of a single vowel; thus, 'a ya tanda' for 'a a ya tanda;' 'a be tandile' for 'a e be tandile.' The

relative *a* is sometimes dropped; thus, 'ba tanda' for 'aba tanda.'

5. The negative *a* is sometimes omitted; thus, 'ngi nge tande' for 'a ngi nge tande;' 'ku mdala' for 'a ku mdala.'

6. The part or the whole of a word is sometimes omitted, or part of several words in succession, and the remainder contracted; thus, 'u nge ko' for 'u nga bi ko' (*b* being dropped, and *a-i=e*); 'ngo tanda' for 'ngi ya ku tanda' (*i*, *y*, and *k*, being dropped, and *a-u=o*); 'umka 'Faku' for 'umfazi ka 'Faku.'

7. Sometimes a medial letter or syllable is dropped; thus, 'bulawa' for 'bulalwa;' 'ngoba' for 'ngokuba;' 'pumla' for 'pumula.'

8. Omission and contraction generally occur in forming compound words; thus, 'umnikazinʏu' for 'umninikazi inʏu.'

Rem.—Further illustration and examples of omission and contraction, especially where these are attended with a change of vowels, are given in remarks on euphonic vowel changes, contraction, crasis, apostrophe, &c. (See § 16.)

CHAPTER III.

ZULUIZING FOREIGN WORDS.

§ 54. In transferring foreign proper names into the Zulu language, two things need to be kept in mind and aimed at; namely, to preserve, as far as possible, the identity of the name, and also to conform it to the genius of the language into which it is introduced.

a. As a matter of truthfulness to man and to history—to the past and the future—and as a point of interest in philology, the form, the substance, the general identity of the name, should be preserved as far as possible.

b. At the same time, such changes must be made in the name, as the genius of the language decidedly requires, to give it a place among names in its new situation, and to prepare it for utterance among the people who are to speak it.

§ 55. To accomplish these two objects, so far as they are compatible, and to preserve a proper medium between the two, the following rules may be of service:—

1. In Zuluizing a foreign proper name, give it an incipient, unless its initial letter or syllable will pass for such, which is seldom the case; supply it also with a terminating vowel, unless it have one of its own.

The common incipient for persons is *u* or *um;* for tribes, *ama;* for places, the most common is *i;* and for rivers, the most common is *um.* But the names of places and rivers often have other incipients; as, *u, in, ama.*

This rule would make *Udavida* for David; *Amayuda* for Jews; *Izione* for Zion; *Unile* for Nile; &c.

Rem. 1.—The initial vowel or syllable of some proper names may be made to pass, though not without some objections, for the Zulu incipient. Such is the *I* initial in Italy, *Itali;* and the first syllable, *In,* in India; also the *Ama,* in Amazon.

Rem. 2.—When the initial letter of a name is a vowel, and will not pass well for the incipient, the semi-vowel *w* or *y* is sometimes inserted between that vowel and the prefixed incipient, especially when the incipient supplied consists of or terminates in a vowel, and a considerable hardness would occur without such an insertion; thus, *Iyasia* for Asia; *Uyisake* for Isaac.

2. *a.* In Zuluizing a foreign proper name, let the *letters* of the name be followed, as far as possible, and not the present or former, real or supposed, sounds. The letter or character is permanent, and may be followed; but the assigned value or sound often varies in different languages, in different ages, and among different nations and persons.

b. But in pronouncing the transferred name, in Zulu, the letters should have the same sound which they uniformly have in all other cases in the Zulu language. Otherwise the value of a given letter would often vary, and the variations would produce doubt and confusion.

According to this rule, David is Zuluized (as above) thus, *Udavida,* and not *Udevida;* and the medial *a* is pronounced, in Zulu, like *a* in father, and not like *a* in name. So Nero is Zuluized *Unero,* and the *e* is pronounced like *ey* in they. So likewise Geneva is Zuluized *Igeneva,* and the *g* pronounced, in Zulu, like the hard English *g,* as in go, and not like *j.*

3. When the Zulu alphabet has no letter nor combination corresponding at all in value to a certain letter or combination in a foreign proper name, a convenient equivalent, if there be one, is used instead. By this rule Cairo becomes, in Zulu, *Ikairo;* Congo, *Ukongo;* Quebec, *Ikwebeka;* Philip, *Ufilipi.*

4. A difficult combination may be avoided:—

(*a.*) Sometimes by dropping one of the letters—that one, or more, which will have the least effect upon the identity of the word; as, *Utomasi* for Thomas; *Uandoniko* for Andronicus; *Ugaye* for Gaius.

(*b.*) Sometimes by inserting another letter, vowel, semi-vowel, or consonant, so as to aid pronunciation by resolving the compound; thus, *Ingilande* for England; *Igipete* for Egypt; *Amagerike* for Greeks.

(*c.*) Sometimes the difficulty is relieved by a transposition of letters; thus, *Isareli* for Israel; *Ilagiria* for Algiers.

(*d.*) Sometimes by quite exchanging the difficult combination for other letters; as, *Usitaki* for Stachys; *Umasinkwito* for Asyncritus; *Utulifosa* for Tryphosa.

Rem. 1.—Compatible consonants in combination require, of course, no separation nor omission.

Rem. 2.—In most cases, to retain two vowels in juxtaposition is doubtless better than to prolong and mar the word by inserting a letter between them; thus, *Iyudia, Unoa, Upaule.*

§ 56. In transferring common words into the Isizulu, much more liberty may be taken, letters being omitted or inserted, transposed or exchanged, for the sake of ease in pronunciation, in many cases; while, in proper names, great liberty in making changes is precluded by a proper regard for the integrity of such names.

CHAPTER IV.

ACCENTUATION.

§ 57. Accent is a particular stress of the voice, or an *ictus* upon a certain syllable of a word, distinguishing that syllable from the others, and giving to its vowel great clearness of sound.

Rem. 1.—As a word may consist of any number of syllables from one to seven, eight, or ten, it is a matter of convenience and precision to have some easy means of distinguishing words from mere syllables; otherwise, discourse would be a monotonous unmeaning succession of mere sounds. For, as words are the divisions of discourse into significant portions, any doubt or confusion as to the proper limits of words must lead to confusion in respect to the ideas which words are meant to convey. Hence, one great end of accent is to aid the mind in ascertaining and observing the limits of words.

Rem. 2.—Moreover, every sentence uttered is both easier to the voice and more agreeable to the ear, when broken up into symmetrical parts with convenient pauses between them. Hence, again, another important end of accent in the Isizulu is euphony; and a kind of rhythmical beat is observed in a succession of monosyllabic words, where the particular place of the accent is dictated solely by euphonic considerations, without regard to the formation or the meaning of the words. And it is on this principle, as we shall see, that the accent is sometimes carried forward or backwards from its usual place, and in some instances is transferred even from the more important, essential word, to a word of a relational and secondary character.

§ 58. 1. As a general law of the language the accent is laid upon the penultimate syllable; as, *mina*, *pezu*, *inkomo*, *ukubona*.

2. If a word consists of many syllables, it generally takes a secondary accent, and even a tertiary, if the number of syllables is very many; thus, *umsebenzi*; *inkosikazi*; *intombazana*; *ekutandazeni*; *isizukulwana*.

3. Occasionally a word takes a second primary accent, if such it can be called—one on the penult, and the other on the final syllable; and sometimes the accent is carried forward from the penultimate to the final syllable; thus, *into enkulu*; *intando yabo*; *mina*.

These deviations from the general rule are made, apparently, in part, to draw attention to the particular word thus accented; and in part, sometimes, for the sake of giving a playful variety to speech.

4. The elision of the final vowel of a word sometimes throws the accent upon the final syllable; thus, *inkos'*, *Udingan'*.

5. *a*. The accent is occasionally carried forward from the penult to the final syllable, through the influence of a following monosyllabic word or enclitic, as *ke*, *ni*, *ze*, &c., whose accent is, in turn, thrown back upon the

principal word. In consequence of this reciprocal influence and union of accents, the two words are written, as they are pronounced, together, as one word (see § 51., 2.); thus, *tembake; sukani; wa hambaze; a si bonanga.*

b. Other monosyllabic words, however, as *bo*, *le*, and the interrogative *na*, neither affect the accent of the former word, nor lose their own; and hence they retain a separate standing, as independent words; thus, *suka bo; sa vela le; wa vuma na?*

6. In a few instances, the primary accent may be laid upon the antepenult; as, *ngokuba*, instead of *ngokuba*. But this is rare.

§ 59. 1. The monosyllabic relational words, as the pronouns and auxiliary verbs, which precede the principal verb, and aid in its conjugation, are of a semitonic and proclitic character, being subject to a kind of rhythmical, tripping accent, and inclining forward, in tenor of pronunciation, to the essential orthotonic word which follows; thus, *ni ya ku bona; be ngi tanda;* a *ngi sa yi ku hamba.*

2. When the essential word is itself a monosyllable, the principal accent is thrown back upon the next preceding word, except when the essential word is followed by an enclitic; thus, *si ya fa; ngi pe; ngi peni; wa ti; wa tike; wa tini na?*

Rem.—The character and accentuation of both proclitics and enclitics, as well as the number of these words, is much the same as in the English language. Thus, in the sentence,—*If John's in the house, don't tell him a word of this*, the words, *if*, *in*, *the*, *a*, and *of*, are all proclitics; and the words, *is*, *not*, and *him*, enclitics. Moreover, the English words which are used in translating the Zulu proclitics and enclitics, are, themselves, for the most part, either enclitic or proclitic. And in both languages alike, the smaller parts of speech, as the pronouns, auxiliaries, conjunctions, and prepositions, have generally an obscure and feeble pronunciation; while the more significant, the essential words, as nouns and verbs, are pronounced, as a whole, more firmly, and with more distinctness.

§ 60. In the case of compound words, the former of the two loses its primary accent, the voice hurrying on to the penult of the second—the penult of the com-

pound; as in *Itafamasi*, from *itafa* and *amasi; Amanzimtoti*, from *Amanzi* and *amtoti; empumalanga.* (See § 58., 2.)

Rem.—In one respect, this is just the opposite of what we have in the English, where the first of the two words in composition takes the principal accent, as in *book-case, steam-boat.* The principle, however, is the same in both languages, the accent being generally attracted, in composition, by that word which limits the other, and thus gives a specific character to the compound.

CHAPTER V.

QUANTITY OF A SYLLABLE.

§ 61. The quanity of a syllable is the space of time occupied in pronouncing it.

1. If the quantity of a syllable, in the Isizulu, be determined as in English, by the character of the vowel which enters into it, then all syllables are long which contain a long or accented vowel; and all short, which contain a short, or unaccented vowel. (See § 12., 4.) Hence, if measured by the quantity of the vowel, the final syllable *nYa*, of *amanYa*, is short, because the vowel in it, receiving no accent, is short; while the syllable *ma*, of the same word, is long, its vowel having the accent.

2. But if the quantity of a syllable be determined, not by the length of the vowel, but by the length of the syllable taken altogether, according to the mode of measuring in the classical languages, such syllables as *nYa* in *amanYa*, *nkwa* in *isinkwa*, and *mnya* in *ebumnyameni*, are long, though the vowels in them are unaccented, and consequently short.

There are, in these syllables, *nYa*, &c., certain mechanical causes, which compel the voice to dwell upon them quite as long as upon their contiguous accented syllables, *ma*, *si*, *me*, which are long by virtue of their long vowels.

REM. 1.—If one person measures the quantity of a syllable in Isizulu by the vowels only, and another by the whole length of the syllable, including both vowels and consonants, what is long to the one may be short to the other, and *vice versa*.

REM. 2.—The whole subject of Zulu Prosody requires a separate and special consideration.

CHAPTER VI.

PUNCTUATION, ITALICS, AND CAPITALS.

§ 62. 1. The number and value of the points or marks inserted in written Zulu composition, for the purpose of showing more clearly the sense intended to be conveyed, and the pauses required in reading, are the same as those employed in the English language.

2. At the close of an interrogative sentence, the Zulu makes use of an interrogative particle, *na* (with the falling slide), which corresponds, in import, to the rising slide or intonation employed in English, to mark an interrogative sentence.

3. The diæresis is not used in Zulu, the general law being, without it, to give each vowel, though written in connection with another, its own separate and distinct sound in all cases, except *ai*, *au*, and *ei*, which, when taken together, constitute a diphthong.

§ 63. 1. In translating the Scriptures into Isizulu, italic letters are employed to indicate those words which are not found in the original; as, "Amafa a wile kumi *ezindaweni* ezin'le;" "ngesono somunye *kwe za* iiala pezu kwabo bonke."

2. Italics may be used also, as in other languages, to distinguish any particular word or phrase for the sake of emphasis, or for any other purpose.

3. When it is designed to make a word or phrase still more conspicuous than it would be in italics, it is printed in capitals, as the titles of books, captions, the first word of a chapter, &c.

§ 64. The following classes of words, according to

the usage of other languages, should commence, in Isizulu, with a capital letter:—

1. The first word of a sentence.
2. The first word of every line of poetry.
3. The first word of a direct quotation.
4. The appellations of the Deity.
5. All proper nouns, as names of persons, places, rivers, tribes.
6. Some other words, as titles of honor and distinction; common nouns personified; the first word of an example; and all such words as generally commence thus in other languages.

Rem. 1.—When a noun is inflected, as in forming the locative case, and the first letter changed, as to *e* or *o*, this letter thus changed is still made capital; thus, *Enanda* (Inanda); *Emvoti* (Umvoti); *Enkosini* (Inkosi); *Otugela* (Utugela).

Rem. 2.—Sometimes a euphonic particle, as *s*, *ng*, *w*, or *y*, is prefixed to a proper noun; but these are written in small letters, like other words, forming, as they do, no part of the noun; thus, *ng Usibekana; u yInkosi; ba sEnanda na sEmvoti.*

Rem. 3.—*a.* When a proper noun is preceded by a word or particle, as the preposition *na*, or *nga*, whose final vowel coalesces with the initial vowel of the name, the first permanent unaffected letter in the name becomes capital; thus, *Umenzi noMsindisi; Inanda ne Tafamasi noMvoti; izwi leNkosi.*

b. But when the final vowel of the preceding word is elided or absorbed, without affecting the initial letter of the proper name, that initial letter is made capital, according to the general rule; thus, *Amalanga n' Amazulu; Obaba n' Omame.*

Rem. 4.—Sometimes the initial vowel of a proper name is cut off, as in the vocative, and some forms of the genitive, when the apheresis is marked by an apostrophe, and the first remaining letter becomes capital; thus, *'Nkosi; 'Faku; izinkomo zi ka 'Mpande.*

PART II.—ETYMOLOGY.

CHAPTER I.

DEFINITIONS AND CLASSIFICATIONS.

SECT. 1.—*Definitions and General Remarks.*

§ 65. *Etymology*, which is the second part of grammar, treats of the *forms and changes of words*. The term, as often used, has a two-fold import,—the one higher and more extended, the other lower and more restricted.

1. In its highest sense, the office of etymology is to examine the origin and changes of the mere roots of words, and their connection with corresponding roots in different languages. This is the etymology of the philologist, and is sometimes called historical or *comparative etymology*.

2. But in its more limited signification—as used by the grammarian, and as opposed to orthography and syntax—etymology classifies words, and treats of the forms and changes to which they are subject, in one and the same language.

REM.—Both kinds of etymology agree in taking cognizance of *the changes which the forms of words undergo*—the one, of changes more remote, as from the lapse of time, and the passing of words from one language to another; the other, of changes more immediate, for grammatical significant purposes, as in the following pages.

§ 66. The changes to which the forms of words are subject, and which properly come within the province of a practical grammar of a particular language, are of two kinds—the one called *Inflection*, which includes declension and conjugation: and the other, *Formation*, which includes derivation and composition.

REM.—The nature and end of inflection and of formation will be better understood from observing that many of the words in Isizulu, as in most other languages, consist of two parts—a *radical* and a *formative*.

§ 67. 1. A. The *radical* part of a word, or the *root*, taken in its strictest sense, and as well defined by another—"is a significant element, from which words, as forms of thought and parts of speech, are derived. It is not itself a word, but that which lies at the foundation of a whole family of words. The root has signification, but not a definite signification, in the system of our ideas or in the system of language. It does not express an idea which can form a component part of language, but only the intuition or appearance which is common to the noun or idea, and the verb or judgment, and wants the modification which makes it a noun or verb." Thus, from the general, indefinite root, *bon*, in Isizulu, the verb *bona*, see, is derived by suffixing *a;* the verb *uku bona*, to see, by the prefix *uku;* the noun *umboni*, a seer, an observer, by the suffix *i* and the prefix or incipient *um*.

Rem.—The root, as thus described, is a circumscribed nucleus—a mere germ which lies beneath the surface, as it were, and forms no part of ordinary speech until brought to light, and fitted for use by the aid of certain additional letters or syllables, which are called *formatives* or *serviles*, as illustrated in the examples given above.

B. *Formative* letters or syllables may be found, (as in the above examples,) either at the beginning of the radical element, and be called an *incipient*, preformative, or prefix; or at the end, and called *afformative*, suffix, or inflection-ending; or they may be found at both the beginning and the end, and all for the purpose of giving the mere root a rank, a relationship, or else a progeny, as it were, in the body politic of words.

2. The term *root* or *radical* word often has, in common parlance, a more extended signification. It sometimes refers to the entire word formed directly from the pure root, including both the germ and the inflection, increment, or formative, being, as it were, the trunk or first section of the stem above ground. And, as denoting *primitives* (in distinction from derivatives)—those words from which others are derived, but which are themselves *underived*—this use of the term is not inappropriate; though the term *primitive* would generally be better in such cases.

3. The term *root* is used sometimes also to designate that part of a word—perhaps a derived word—which expresses the simple idea, as distinguished from the inflective or formative part which is used to denote the relations of the idea. In this sense a word may be called

a *root*, which, in either of the former senses, is a derivative. But the uninflected part of such a word may be called a *stem*, or else specified as the root of a derivative.

§ 68. The *office of inflection* is to express the *relations* which the essential parts of speech hold to each other. Thus, the word *umfula*, river, (simple root, *ful,*) changed to *imifula*, signifies rivers; and changed to *emfuleni*, it signifies, at or in the river; so *tanda*, love, changed to *tandile*, signifies, have loved.

Rem. 1.—In many cases, however, the relations which the essential parts of speech hold to each other, or to the person speaking, are expressed, not by inflections, but by separate *relational words*, such as the auxiliary verbs, pronouns and prepositions; thus, *si ya tanda*, we do love; *ku 'bantu*, to the people.

Rem. 2.—The close resemblance which the pronouns bear to the incipient elements of the nouns to which they relate, reflecting, as it were, the very image of those incipients, and the extensive use which is made of these reflecting relational words, have suggested the propriety of denominating the Isizulu and its cognates the *REflective class* of languages, and thus distinguishing them, as by contrast, from those languages which are more strongly marked by inflection, and hence are called the *INflective* class.

§ 69. *Formation*, as the term is used in grammar, is a linguistic process, which gives new words in two ways—either by *deriving* one word from another, or by *composing* one word from two others.

A. *Derivation*, in the widest sense of the term, includes all those changes which are made in words to express different cases, numbers, modes, and tenses. But in its more limited and appropriate sense, and as used in the following pages, it consists in *forming one word from another by effecting some change or modification in the primitive*, other than what are ordinarily denominated inflections. Thus, the verb *tandisa*, cause to love, is formed from the verb *tanda*, love, by changing final *a* of the primitive into *isa;* and the noun *umhambi*, walker, is formed from the verb *hamba*, walk, by changing final *a* of the primitive to *i*, and prefixing the incipient *um*.

B. *Composition*, or the formation of compound words, is the union of two words so as to form only one. In Isizulu the limiting word, or that which denotes the specific difference, usually follows that which denotes

the genus or general idea, and takes the principal accent of the compound; thus, *uʻYilifa*, an inheritor, from *uʻYi* (from *uku ʻYa*, to eat), eater, and *ilifa* (from *uku fa*, to die), inheritance; *umnimuzi*, or *umninimuzi*, owner of a kraal, town-proprietor, from *umnini* and *umuzi*; *Impumalanga*, east, sun-rising, from *uku puma* and *ilanga*; *Itafamasi*, name of a place, from *itafa* and *amasi*, literally, milk-plain.

Sect. 2.—*Classification of Words.*

§ 70. 1. The words of the Isizulu may be divided into sorts or classes, in different ways, according to the particular aspect in which they are viewed.

2. One very natural and summary division is that which reduces all the parts of speech to the two classes called Essential and Relational Words. (See § 50.)

§ 71. *Essential* words are those which express the ideas of being or of action, and on which other words depend, to which others refer, or between which others show a relation. To this class, which is called *primary* also, and sometimes *notional*, belong nouns, verbs, and adjectives, and some adverbs. This class of words is so necessary to the communication of ideas, that no complete sentence can be formed without the use of some of them, except where a substitute is used, as a pronoun in the place of a noun.

§ 72. *Relational* words are those which are used to express a connection, and the kind of connection, or to show the different relations which exist between essential words. Essential words express ideas or notions only in a *general* way; relational words limit them, distinguishing or connecting particular species or individuals, or showing the time, manner, agent, object, and other particulars of action. To this class belong the pronouns, auxiliary verbs, prepositions, and conjunctions, and some of the adverbs. (See § 50., *b*.)

Rem.—The interjection is a peculiar organic sound expressive only

of emotion, and not confined to *human* discourse. Though it may, perhaps, be called a part of speech, it is incapable of logical combination with other words, having nothing to do with the operations of the intellect.

§ 73. According to a more minute and common classification, Zulu words may be divided into the *eight* following sorts, or *parts of speech;* namely, Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection. There is *no Article*, either definite or indefinite, belonging to the Isizulu.

CHAPTER II.

THE NOUN OR SUBSTANTIVE.

§ 74. The words in Isizulu which are included in the general term *Noun*, correspond to those of the same class in other languages, being used to denote the *name* of an object.

SECT. 1.—*Kinds of Nouns.*

§ 75. Nouns may be divided into the two kinds, called *concrete* and *abstract.*

I. *Concrete Nouns* are the names of existences which are subject to the observation of the senses. These may be divided into :—

a. Proper nouns, or names which refer only to individual persons or objects; as, *Umpande, Umvoti, Inanda.*

b. Common or appellative nouns, which are the names of a class of persons or things, or of an individual belonging to a class, whether found in nature; as *umuntu, umuti, intaba;* or in art, as *umuzi, igedža, ingubo.*

c. Material nouns, or nouns in which there is no idea of form, organization, or individuality, but only an aggregate notion; as, *amanzi, ubisi, isilabati.*

d. Collective nouns, or nouns which designate a number of single persons or things taken as a whole; as, *impi*, *isifazana*, *isilungu*.

II. *Abstract Nouns* are names of simple qualities, actions, or modes of existence, considered independent of a subject; as, *amaṅ'a*, *utando*, *ubum'lope*, *ubu'lungu*.

SECT. 2.—*Formation of Nouns.*

§ 76. The formation of Zulu nouns gives rise to other divisions, as into *Primitives* and *Derivatives*; (Simple) and *Compound Nouns*.

§ 77. I. *Primitive* nouns are those which have their origin in no other word, whether noun or other part of speech, being, in a manner, self-existent. Their number is comparatively small. They comprise most material nouns, the names of many animals and plants, some of the great objects of the natural world, some of the members of the body, and some other names; as, *amanzi*, *inyoni*, *imvu*, *umuti*, *imifino*, *ilifu*, *ilanga*, *ubuso*, *umkono*, *ubaba*, *udade*.

§ 78. II. *Derivative* nouns, which are far the most numerous class, comprise all those which are derived either from other nouns, or from adjectives, or from verbs, or from some other part of speech, by means of some change or addition of certain letters at the beginning or the end, or both, of the primitive.

§ 79. A. Nouns are derived FROM NOUNS, and called *nominal* derivatives; thus:—

1. *Abstract* nouns are formed from concrete nouns, by changing the incipient of the latter into *ubu*; thus,

From *inkosi*, king, comes *ubukosi*, royalty; from *isiula*, fool, comes *ubuula*, folly; and from *indoda*, man, comes *ubudoda*, manliness.

2. *Proper* nouns are formed from common, by changing the initial vowel of the latter into *u;* thus,

From *isikota*, grass, comes *Usikota*, the name of a person; so from

imali, money, comes *Umali;* from *amasuku*, days, *Umasuku;* and from *intaba*, mountain, comes the proper name *Untaba.*

3. *Collective* nouns are sometimes formed from common concrete nouns, by changing the incipient of the latter into *isi*; thus,

From *umuntu*, person, comes *isintu*, mankind; from *umlungu*, white man, comes *isilungu*, the white race; and from *ukova*, a banana (tree), *isikova*, a number of banana trees taken together, a banana garden.

4. *Augmentative* nouns implying *increase* in number, size, degree, beauty, or excellence, are formed in two ways:—

a. By reduplicating the radical portion of the primitive; thus,

Isivunguvungu, a very powerful wind; *unkulunkulu*, the great great one, or the very great one—the first man.

b. By suffixing *kazi;* thus,

Imiti, trees, *imitikazi*, very fine trees; *ubaba*, my father, *ubabakazi*, my renowned or most excellent father, my father's brother. This suffix often marks the feminine gender; thus, *umlungu*, white man; *umlungukazi*, white woman. (See § 110.)

5. *Diminutive* nouns are formed from other nouns by means of the suffix *ana*, together with such euphonic changes as the language requires in the final vowel and roots of the primitives.

a. Nouns ending in *a*, *e*, or *i*, generally change these letters into *ana* to form the diminutive; thus,

Umfula, river, *umfulana*, little river; *umsele*, ditch, *umselana*, little ditch; *imbuzi*, goat, *imbuzana*, little goat.

b. Nouns ending in *o* or *u* change these letters into *wana*, or rather change these letters into *w* and suffix *ana*; thus,

Into, thing, *intwana*, little thing; *umuntu*, person, *umuntwana*, or *umntwana*, child.

Rem.—Where the *w* would be incompatible with the preceding letter (see § 25.), it is dropped; thus, *umfo*, man, person, *umfana*, boy; *imvu*, sheep, *imvana*, little sheep, lamb.

c. Nouns whose final vowel is *a*, *e*, or *i*, preceded by *n*, change that vowel to *yana;* or rather change that vowel to *ana*, as before (see *a*, above), and insert *y* for euphony and union; thus,

Isona, a (kind of) weed, *isonyana*, a little weed; *imfene*, baboon, *imfenyana*, little baboon; *inyoni*, bird, *inyoinyana*, little bird.

Rem.—We have an example of the same thing, the use of *i*=*y*, for the sake of euphony and union, in the English compound *handicraft*.

d. Nouns whose final vowel is preceded by *b*, *m*, *mb*, *nd*, or *p*, change that vowel to *ana*, and also generally change *b* into *tš*, *m* into *ny*, *mb* into *ndž*, sometimes *nd* into *ndž*, and *p* into *tš* (according to § 34); thus, *inkabi*, ox, *inkatšana*, little ox; *inkomo*, cow, *inkonyana*, calf; *isivimbo*, a stopper, *isivindžana*, a little stopper; *i|anda*, egg, *i|andžana*, little egg.

Rem.—These euphonic changes are sometimes neglected, especially in the case of *nd;* thus, *impande*, root, *impandana*, little root. (See § 33., Rem. 1.)

e. Diminutive nouns, denoting females, beauty, distinction, or excellence, generally affix to the primitive, first, the particle *azi* (full form *kazi*), significant of this gender, or of these qualities, and then change *i* of this affix into *ana*, as in other cases; thus,

(*Inkosi*, chief, *inkosikazi*, contracted,) *inkosazi*, chiefess, *inkosazana*, little chiefess, daughter of a chief, superior girl; (*umfo*, man, person, *umfoazi*, contracted,) *umfazi*, woman, *umfazana* a little woman; *intombi*, a large girl, (*intombikazi*, *intombazi*), *intombazana*, a girl, a small girl; *inkazi*, a woman, *inkazana*, a girl, maid; *inkuku*, fowl (cock or hen); *inkukukazi*, a hen, *inkukazana*, a small hen.

f. Double or secondary diminutives are formed from primary diminutives, by changing the final *a* of the first diminutive into *yana*, *i.e.*, by changing *a* into *ana*, and inserting the euphonic *y*, according to the rule given above (see *c.*), since the final vowel is preceded by *n;* thus,

Into, thing, *intwana*, small thing, *intwanyana*, a very small thing; *umuntu*, person, *umntwana*, child, *umtwanyana*, small child.

Rem.—Or what amounts to the same thing, these doubly diminutive nouns may be formed directly from the radical noun by affixing *anyana*,

with such changes in the final syllable of the primitive as are required in affixing *ana*, to form a diminutive of the first class, as already described; thus, *into*, thing, *intwanyana*, a very small thing; *isilo*, animal (wild), *isilwanyana*, very small animal, insect; *umfo*, man, *umfanyana*, small boy.

§ 80. Nouns are also derived or ZULUIZED from nouns in other languages, by prefixing to the latter an incipient, and making such other changes in them by inserting or omitting letters, or affixing a final vowel, as the euphony and genius of the Isizulu require, (see §§ 55 and 56); thus,

Umese, a knife, pl. *omese*, from the Dutch *mes*; *ifaduku* or *umfaduku*, dish-cloth, from the Dutch *vaatdoek*; *itomi*, a bride, pl. *amatomi*, from the Dutch *toom*; so other nouns, as, *isikela*, a sickle; *isikepe*, a ship; *isitove*, a stove; *ipulanki*, a plank; *ufakolweni*, half a crown.

§ 81. B. Nouns are derived FROM ADJECTIVES.

1. *Abstract* nouns are derived from adjectives by prefixing the incipient *ubu* to the root; thus,

Ubukulu, greatness, from *kulu*, great; *ububi*, evil, from *bi*, bad; *ubumnandi*, deliciousness, sweetness, from *mnandi*, delicious, sweet.

2. Some common nouns are derived from adjectives, by prefixing some of the incipients which belong to common nouns, as *um*, *i*, or *isi*; thus,

Iningi and *isiningi*, multitude, majority, from *ningi*, many.

3. *Proper* nouns, names of persons, are also derived, sometimes, from adjectives, by prefixing the incipient of proper names; thus, *Umnandi*, the name of Utšaka's mother, from *mnandi*, sweet.

§ 82. C. But the greater portion of derivative nouns is formed FROM VERBS, and called *verbals*.

1. *a. Personal* nouns are derived from the roots or stems of verbs, by changing final *a* to *i*, and prefixing the incipient *um*. These nouns generally denote the *doer*—the agent of the action expressed by the verb; thus,

Umhambi, a walker, from *uku hamba*, to walk; *umalusi*, a herder, from *ukwalusa*, to herd

Rem.—Occasionally a noun formed in this way is impersonal, denoting the object or the effect expressed by the verb; as, *umsebenzi*, which means either work, or worker—the thing done, or the doer, from *uku sebenza*, to work. When *umsebenzi* signifies worker, the plural is formed in *aba;* thus, *abasebenzi*, workers; but when it signifies work, it forms the plural in *imi;* thus, *imisebenzi*, works.

b. Some personal nouns, derived from verbs, have the incipient in *isi* instead of *um*, the termination being *i*, the same as before; thus,

Isituli, a mute, from *uku tula*, to be silent; *isebi*, a thief, from *ukweba*, to steal; *isazi*, a person of intelligence, from *ukwazi*, to know; *isikutali*, an industrious person, from *uku kutala*, to be industrious.

c. A few personal nouns are formed from verbs with other incipients and endings; thus,

Ikolwa, a believer, from *uku kolwa*, to believe; *isitunywa*, one who is sent, a messenger, from *uku tuma*, to send; *igeza*, a beauty, from *uku geza*, to bathe.

2. Other nouns (impersonal) are formed from verbs by means of various incipients and endings. The meaning of these nouns is moulded to some extent by the particular form of the incipient and ending—some denoting the simple idea expressed by the verb, and others the place or instrument, the effect or the object, of the action signified by the verb.

a. Nouns formed from verbs by means of the incipient *um* and the ending *o*, often denote the *action* or *state* of the verb, abstractly considered; thus,

Umhambo, walk, life, from *uku hamba*, to walk, live; *umtungo*, a seam, from *uku tunga*, to sew; *umbuzo*, a question, from *uku buza*, to inquire. Sometimes nouns thus formed denote the *instrument*.

b. Nouns formed from verbs, with the incipient *isi* and ending *o*, often denote the *instrument* or *means*, and sometimes the *place* of the action of the verb; thus,

Isikukulo, a rake, from *uku kukula*, to rake; *isibulo*, a threshing instrument or rod, from *uku bula*, to thresh; *isibambo*, vise, pinchers, from *uku bamba*, to catch, hold; *isikando*, a shop or furnace of the smith, from *uku kanda*, to beat. Some nouns, thus formed, denote the *effect* or *object* of the verbal action; thus, *isilimo*, vegetable, cultivated plant, from *uku lima*, to dig; *isibalo*, writing, from *uku bala*, to write; *isapulo*, rupture, from *ukwapula*, to break.

c. Nouns formed from verbs, with the incipient *in* or *im* and the ending *o*, often denote the abstract *idea* of the verb; thus, *indžabulo*, joy, from *uku džabula*, to rejoice; *inko'liso*, deception, from *uku ko'lisa*, to deceive; *imfi'lo*, a secret, from *uku fi'la*, to hide.

Some nouns thus formed, however, denote the *instrument* of the action denoted by the verb; thus, *imbazo*, an ax, from *uku baza*, to hew; *imfuto*, a bellows, from *uku futa*, to blow.

d. Of the same import—denoting the abstract *idea* of the verb—are most nouns formed from verbs by means of the incipient *ulu* (contracted, *u*) and the ending *o*; thus,

Udumo, fame, from *uku duma*, to be famous; *utando*, love (also *intando*, love), from *uku tanda*, to love. Nouns thus formed occasionally denote the *instrument;* as, *udondolo*, a staff, from *uku dondola*, to walk with a staff.

e. Nouns formed from verbs with the incipient *ili* (contracted, *i*) and the ending *o*, denote sometimes the *instrument* and sometimes the abstract *idea* of the verb; thus,

Igaulo, an ax, from *uku gaula*, to chop; *ibizo*, a name, from *uku biza*, to call.

f. Nouns denoting the abstract *idea* are sometimes formed from verbs, by prefixing to the root the incipient *ubu*, and changing the final *a* to *o;* thus,

Ubulungo, or *ubulungiso*, goodness, from *uku lunga*, to be good.

g. The most common kind of verbal nouns is the infinitive mode, used:—*(a.)* Generally as a noun in the *abstract;* thus, *ukulunga*, goodness; *ukudžabula*, joy. *(b.)* But sometimes as a noun in the *concrete;* thus, *uku'la*, food.

§ 83. 1. When the root of a verb, from which a noun is derived, begins with a vowel, and the incipient ends in one, the latter is elided; thus,

Isazi, for *isiazi*, from *ukwazi; isono*, for *isiono*, from *ukwona;* so the plural of *umoni*, thus, *aboni*, for *abaoni*. (See § 16., III., 4.)

2. Some nouns are formed from verbs without any change in the final vowel of the latter; thus,

Itemba, from *uku temba; iliwa* and *isiwa*, from *uku wa*. This is generally the case with nouns formed from verbs in the passive voice; thus, *umtumwa*, a messenger, apostle, from *uku tumwa*, to be sent; *ikolwa*, a believer, from *uku kolwa*, to be satisfied.

3. A few nouns terminate in *e*, especially among those derived from verbs in the reciprocal form; as, *intandane*, an orphan, from *uku tandana*, to love mutually; *umakelwane*, neighbor, from *ukwakelana*, to build together.

4. A few nouns are derived from verbs, by prefixing an incipient, as in other cases, and dropping the final syllable, instead of changing the final vowel; thus,

Isilima, a deformed person, from *uku limala*, to be injured, deformed; *upau*, a mark or sign, from *uku paula*, to mark. Or the verb, perhaps, in these and similar cases, may have been derived from the noun; as, *uku paula*, from *upau*.

§ 84. D. A few nouns are derived FROM OTHER PARTS OF SPEECH:—

a. From *adverbs;* thus, 'Upakade,' a proper name, from 'pakade,' long ago.

b. From *prepositions;* thus, 'umpakati,' a councillor, from 'pakati,' inside, within.

§ 85. III. *Compound* nouns are formed by uniting two words in one. This mode of forming words is of later origin than derivation, and is employed to express certain definite and necessary ideas, for which derivation makes no provision.

The words united to form a compound noun may be:—

a. Two distinct nouns; as, 'umninimuzi' ('umnini' and 'umuzi'), owner of a kraal.

b. A noun and an adjective; as, 'ubabakulu' ('ubaba' and 'kulu'), my grandfather; 'Amanzimtoti' ('amanzi' and 'mtoti'), name of a river.

c. A verb (radically) and a noun; as, 'intšisanƴu' ('uku tšisa,' to burn, and 'inƴu,' house), the house-burning-wind=N. W. wind, which is often strong, hot, and dry, making fires very dangerous; 'Impumalanga'

('uku puma,' to come out, and 'ilanga,' sun), east, sun-rising; 'Intšonalanga' ('uku tšona' and 'ilanga'), west, sun-setting.

d. A noun and a verb; as, 'Ulangalibalele' ('ilanga-li-balela,'—'uku balela,' to be hot=the sun it is hot), a proper name.

e. A noun (or radically a verb) and an adverb; as, 'Umfikisemva' ('umfiki' from 'uku fika,' euphonic *s* and 'emuva,' after), a proper name.

Rem. 1.—In forming the compound, the initial vowel of the second word is dropped, when there is one; thus, *umninimuzi*, from *umnini* and *umuzi*; *umsebelanga*, from *umsebe* and *ilanga*.

Rem. 2.—The modifying word follows that which expresses the general idea, and takes the principal accent. (See § 69., B., and § 60.) If, however, the second of the compound be a monosyllable, or become one by the elision of its initial vowel according to the last remark, the principal accent falls on the final syllable of the first of the compound, the accent of the compound being the same as in a simple word.

§ 86. The most common form of two words entering into a compound, is the erect or uninflected, as 'umninimuzi,' &c. But to this general rule there are some exceptions, one or both of the elements of the compound being taken sometimes in an oblique or inflected form; thus, 'Ulangalibalele.' Here the verb 'balele' is taken in an inflected form, the present perfect tense, with its direct nominative, the pronoun *li*, which agrees with its noun 'ilanga;' the first form of the compound being 'ilangalibalele'—a common noun—which changes to a proper name by taking the incipient *u* in place of *i*. Of the same class are 'Umanʏakampisi,' strength of the wolf, a proper name; 'Ukwazinʏu,' to know the house, a proper name; 'Unongenenʏwini,' entrance into a house. Here, in the last example, the second part of the compound is in the locative case—'enʏwini,' from 'inʏu,' a house.

§ 87. 1. When the compound consists of two nouns, taken in the nominative, in some instances both parts may be declined; thus, 'umnikazinʏu,' house-keeper, mistress of a house; pl. 'abanikazizinʏu,' house-keepers, or mistresses of houses; 'umninimuzi,' master

of a kraal; pl. 'abaninimizi' masters of kraals. So 'uꞌYilifa,' inheritor; pl. 'abaꞌYilifa,' or 'abaꞌYamafa,' inheritors; also, 'inꞌYilifa,' inheritor; pl. 'inꞌYamafa,' or 'izinꞌYamafa,' inheritors.

2. In other instances only one (the first) of the components is declined, declension being thus restricted by the nature of the case; thus, 'umsebelanga,' a ray of the sun; pl. 'imisebelanga,' rays of the sun; 'umninimanꞌYa,' master of strength; pl. 'abaninimanꞌYa,' masters of strength.

3. Sometimes a nominal root is repeated in one and the same word. This constitutes a *gemination*, or a junction of nouns, but not of two different nouns; hence there is no composition. Of this class are such words as 'uꞌlunguꞌlungu,' the cotton plant; 'izunguzungu,' the nape; 'unkulunkulu,' the great great one.

Sect. 3.—*Nominal Incipients or Preformatives.*

§ 88. 1. All nouns in Zulu consist of two parts—first, the *incipient* or preformative, by some called a "prefix;" and secondly, the *root* or stem; thus, 'umu-ntu,' 'u-baba,' 'isi-buko,' 'ubu-suku.'

2. The essential nature and important office of the incipient is—*(a)* to bring the nominal root to light, above the surface, as it were, and give it a place among the parts of speech; *(b)* to express the condition of the noun as to number, and in a great measure as to case; and *(c)* to furnish also, in a sense, both the basis or the material, and a model, as it were, for all pronouns, especially those of the third person, and for the prefixes of the adjectives.

§ 89. 1. The incipients, in all their different forms and numbers, amount to eighteen; viz., *u*, *um*, *umu*, *ili*, *i*, *im*, *in*, *isi*, *ulu*, *ubu*, *uku*, *o*, *aba*, *ama*, *izim*, *izin*, *izi*, and *imi*.

2. But by rejecting those which mark the plural; viz., *o*, *aba*, *ama*, *izim*, *izin*, *izi*, and *imi*; and rejecting also the duplicate, contract forms of the singular, as *um*

of *umu*, and *i* of *ili;* and counting *in* a mere modification of *im* (see § 24., Rem. 1.), there remain but eight incipients; viz., *u*, *umu*, *ili*, *im*, *isi*, *ulu*, *ubu* and *uku*.

3. Six of these, viz., *u*, *umu*, *ili*, *im*, *isi*, and *ulu*, mark the singular number; while two of them, *ubu* and *uku*, have no restricted number, being used indiscriminately as singular or plural.

Rem. 1.—The form *umu*, as just stated (see also § 16., V.), is often contracted to *um*, if not also sometimes to *u; ili* to *i;* and *ulu* and *ubu* to *u;* thus, *umzi* for *umuzi*, *izwi* for *ilizwi*, &c.

Rem. 2.—All those dissyllabic forms which terminate in a vowel, as *ili*, *ulu*, *aba*, &c., undergo euphonic changes before nominal roots beginning with a vowel, final *i* and *a* of the incipient being elided, and *u* being generally changed to *w*, but sometimes dropped; thus, *isando* for *isiando; aboni* for *abaoni*, &c. (See § 16., III., 4.)

Sect. 4.—*Classes and Number of Nouns.*

§ 90. Most nouns have two numbers, the singular and the plural, the latter being formed from the former by some change, and generally an increase, in the incipient; thus, *umfana*, boy; *abafana*, boys; *into*, thing; *izinto*, things.

§ 91. Nouns are divided, according to their different incipients and the different modes in which they form the plural, into *eight classes*.

§ 92. I. The *first class* includes personal nouns whose incipients in the singular are *u*, *um*, or *umu*, and which form the plural by changing *u* into *o*, and *um* or *umu* into *aba;* as, *udade*, sister, *odade*, sisters; *umuntu*, person, *abantu*, persons.

§ 93. Most of the nouns of this (first) class refer to persons, though a few are included here, which refer to animals or things; as, *umuntu*, person; *umfana*, boy; &c.; also, *unohemu*, a kind of crane, pl. *onohemu; ukova*, banana, pl. *okova; unohoho*, monkey, pl. *onohoho; ugwai*, tobacco, pl. *ogwai; ufakolweni*, half a crown, pl. *ofakolweni*.

Rem. 1.—The kind of impersonal nouns most common in this class are those which have been Zuluized from other languages, by giving them the incipient *u* in the singular, and *o* in the plural; as *umese*, knife, pl. *omese*.

Rem. 2.—There are a few nouns, as, *umkozi*, &c., of a personal character, which form the plural by changing *um* into *imi*, and hence are reckoned with nouns of the sixth class.

Rem. 3.—The noun *umoya* or *ummoya* (see §§ 30. and 47., Rem. 2.), in its primary, impersonal signification, *wind*, belongs to the sixth class, whose laws it follows in forming the plural, *imimoya*, and also in regard to its pronouns, as *wona*, &c. But in its derived, personal signification, *spirit*, as Holy Spirit, it may follow the laws of the first class, making its plural *ommoya* (or *omoya*, like nouns in *u*, *udade*, &c., as from the singular, *u-moya*), and use also the pronouns of the first class, as *yena*, *m*, *ake*.

§ 94. 1. A proper noun, the name of a single person, sometimes takes the plural form to specify both the person *and his company*, his party, or people; thus, *Ofaku* instead of *Ufaku;* as, *Ofaku ba hambile*, Faku and his company have gone.

2. *a.* The root of a tribal noun, sometimes takes the incipient *um*, to signify one of the tribe; thus, *Umiadi* may sometimes be used to signify one of the *Amaiadi* tribe.

b. But the most common and classical incipient in such a case is *i;* thus, *Iiadi*, one of the *Amaiadi* tribe; *Izulu*, one of the Zulu tribe, or one of the *Amazulu*. In this case—using the incipient *i* instead of *um*, to denote one of a tribe—the plural in *ama* presents no anomaly, being formed regularly from *i*, as in nouns of the second class.

§ 95. II. The *second class* of nouns includes all those whose incipient, in the singular, is *ili* or *i*, and which form the plural by changing *ili* or *i* into *ama;* as, *ilizwi* or *izwi*, word, pl. *amazwi; igama*, name, pl. *amagama*.

Rem.—Some nouns belong to this class, whose external appearance would seem to put them in some other class; thus, *imvenwe*, pearl-muscle; *inyeza*, sweet potato; and *inyatelo*, shoe,—would seem to belong to the third class, whose incipient is *in* or *im;* and *isiko*, custom; *isango*, gate; and *isondo*, hoof,—might be thought, from their outward form, to belong to the fourth class, whose incipient is *isi*. But the forms of the pronouns for these words, as *l*, *li*, *alo*, *lona*, and

the form of the plural, *ama*, &c., clearly show them to belong to this, the second, class, having the incipient *ili* or *i*, and not *in* or *isi*.

So the nouns *izinyane*, the young of an animal; *izibuko*, a ford; *izibulo*, first born; and *izinyo*, tooth,—seem, from their external form, to be the plural of some other class, as of the third or fourth or fifth; but their pronouns, as *l*, *li*, *alo*, *lona*, and their plurals; as, *amazinyane*, *amazibuko*, &c., show them to be of this, the second, class, with the incipient *ili* or *i*, and not *izi* or *izin*.

§ 96. III. The *third class* of nouns includes all those whose incipients, in the singular, are *im* or *in*.

a. The incipient *im* is used before such nominal roots as begin with a vowel or with a labial, *b*, *f*, *p*, or *v* (see § 24., 2., and Rem. 1.); thus, *imome*, *imbali*, *imfe*, *impande*.

b. The incipient *in* is found before roots beginning with any other letter than those above named,—excepting also *h*, *l*, and *m*, which take incipients of some other class; as, *indaba*, *ingubo*, *inl'u*, *inkosi;* also, *umhambo*, *isilimo*, *isimiso*.

Rem.—The same law holds, of course, in respect to the plural incipients, *izim* and *izin*.

§ 97. *a*. The plural of nouns in *im* is made in *izim;* thus, *imbenge*, basket, pl. *izimbenge;* *imvula*, rain, pl. *izimvula*.

b. The plural of nouns in *in* is made, some in *izin*, and others in *ama;* thus, *inkomo*, a cow, pl. *izinkomo;* *into*, thing, pl. *izinto;* *indoda*, man, pl. *amadoda;* *insimu*, garden, pl. *amasimu*.

Rem.—A few nouns have two forms of the plural; as, *inkosi*, chief, pl. *amakosi* and *izinkosi;* *inkonyana*, calf, pl. *izinkonyana*, and sometimes *amankonyana*.

§ 98. IV. The *fourth class* comprises all those nouns whose incipient, in the singular, is *isi*. They form the plural by changing *isi* into *izi;* thus, *isikati*, time, pl. *izikati;* *isibuko*, glass, pl. *izibuko*.

§ 99. V. The *fifth class* of nouns embraces all those whose incipient, in the singular, is *ulu*, or its contracted form *u*.

In forming the plural, nouns of this class change *u* or *ulu*:—

(a.) To *izi*, when the nominal root begins with *l;* thus, *ulembu*, a spider, pl. *izilembu; ulimi*, tongue, pl. *izilimi;*

(b.) To *izim* (rarely *izi)*, when the root begins with a labial; thus, *ubabe*, a grass, pl. *izibabe*, or *izimbabe; ufudu*, the turtle, pl. *izimfudu; upape*, feather, pl. *izimpape;* and

(c.) To *izin*, in all other cases; thus, *uti* or *uluti*, a rod, pl. *izinti; udwane*, husk or chaff, pl. *izindwane.* (See § 24., 2., and Rem. 1.)

§ 100. VI. The *sixth class* contains those impersonal nouns whose incipient, in the singular, is *um* or *umu*, and forms the plural by changing *um* or *umu* into *imi;* thus, *umfula*, river, pl. *imifula; umuti*, tree, pl. *imiti.* A few personal nouns belong to this class; as, *umʻlobo*, friend, pl. *imʻlobo.* (See § 93., Rem. 2.)

§ 101. VII. 1. The *seventh class* of nouns includes all those whose incipient is *ubu*, or its contracted form *u;* as, *ubuso*, face; *ubutšani* or *utšani*, grass; *ubukulu*, greatness.

2. Nouns of this class make no distinction in point of number, but are used indiscriminately as singular and plural; thus, *ubuso*, face, or faces.

Rem.—When the nominal root begins with a vowel, the *u* final of *ubu* is elided, and not changed into *w*, since *w* would be incongruous with *b* (see § 16., III., 4., and § 25.); thus, *ubomi*, and not *ubwomi*, for *ubuomi*; *uboya*, and not *ubwoya*, for *ubuoya*. So, for the same reason, the *u* is dropped, and not changed to *w*, in the fragmentary pronoun belonging to this class; as, *ubuso bami*, and not *bwami*; while such pronouns of the fifth and eighth classes, *lu* and *ku*, change *u* to *w*, the *w* being compatible with *l* and *k*; thus, *uluti lwami*, *ukubona kwami*.

§ 102. VIII. 1. The *eighth class* includes all those nouns whose incipient is *uku;* thus, *ukuʻla*, food; *ukuʻlakanipa*, wisdom; *ukusa*, morning.

2. Nouns of this class, like those of the seventh, make no distinction of number. They are all of a verbal character, being the same as the infinitive mode; thus, *ukuʻla*, food, which means also *to eat.*

REM.—The pronouns of this class, *ku*, *kona*, &c., are often used in a general, indefinite manner, referring to nouns of any and every class, number, and person.

§ 103. Each class of nouns has a fragmentary or genitive pronoun of a preformative character, which some have called a "euphonic letter," corresponding to the noun's incipient, one for the singular, and another for the plural. These pronouns or preformatives, which cooperate with *a* to denote the genitive case (see § 115), are as follows:—

For the	first	class,	singular	w,	plural b.
,,	second	,,	l,	,,	a.
,,	third	,,	y,	,,	z or a.
,,	fourth	,,	s,	,,	z.
,,	fifth	,,	lw,	,,	z.
,,	sixth	,,	w,	,,	y.
,,	seventh	,,	b.		
,,	eighth	,,	kw.		

§ 104. A general view of the several *classes*, and of the two *numbers* of nouns, together with the *incipients* by which they are marked, and the *preformatives* which they supply, are given in the following—

Table of the Classes of Nouns.

CLASS.	SINGULAR.			PLURAL.		
	Incipient.	*Preform.*	*Example.*	*Incipient.*	*Preform.*	*Example.*
1	u, / umu, *or* um	w	udade / umfana	o / aba	b	odade. / abafana.
2	ili, *or* i	l	ilizwi	ama	a	amazwi.
3	im, *or* in	y	imbuzi / inkomo / indoda	izim / izin	z	izimbuzi. / izinkomo.
				ama	a	amadoda.
4	isi	s	isibuko	izi	z	izibuko.
5	ulu, *or* u	lw	uluti / ubambo / ulembu	izin / izim / izi	z	izinti. / izimbambo / izilembu.
6	umu, *or* um	w	umfula	imi	y	imifula.
7	ubu	b	ubuso.			
8	uku	kw	ukufna.			

REM.—Some of the nouns of the third class have the same incipient *ama*, in the plural, as nouns of the second class in that number, and also the same preformative *a;* and such nouns may be regarded as transferred, in the plural, from the third to the second class. In the same manner, those nouns of the fifth class which make the plural in *izi*, like the plural of nouns of the fourth class, may be considered as transferred, in the plural, to the fourth class. These changes will simplify the discussion of adjectives and the classification of pronouns, and some other parts of the grammar.

SECT. 5.—*Irregular, Defective, and Redundant Nouns.*

§ 105. 1. Some nouns are *irregular* in their mode of forming the plural; thus, *umlungu*, white man, makes the plural *abelungu*, instead of *abalungu; iva* or *iliva*, thorn, makes the plural *ameva*, instead of *amava*.

2. A few nouns seem irregular from their having formed their plural, doubtless, from an obsolete incipient; thus, *izingazi*, blood, literally, bloods, would seem to be the plural of *ingazi* or *ugazi*; but the singular, in actual use, is *igazi*, blood.

3. A few nouns seem irregular from the fact that their plural is formed from a root which is obsolete in Isizulu, though it may be in use in some of the cognate dialects. Of this class is *iso* or *iliso*, eye, pl. *amehlo*. In the Sechuana, where the incipient *le* (li) corresponds to the Zulu *ili*, *ma* to the Zulu *ama*, and *tl* to the Zulu *hl*, the same noun, in the singular, is *letlo* (=*ilihlo* in Zulu), and, in the plural, *matlo* (=*amahlo* in Zulu.) The Fingoes use *amaso*, eyes, which is the regular plural of *iliso* or *iso*, eye.

§ 106. Some nouns are *defective* in number, being used only in the singular, or only in the plural; thus, *ubisi*, sweet milk; *umusa*, mercy; and some other nouns have no plural; while the following, and some others, have no singular; as, *amanzi*, water; *amandla*, strength; *amakaza*, cold; *amasi*, sour or thick milk.

REM.—Nouns of the seventh and eighth classes, where one form answers for both the singular and plural, are of this defective character. These are defective, however, not by any accident or exception, but by a law, and in accordance with the genius of the language.

§ 107. Some nouns are *redundant* in their incipients, and hence in their forms for the singular, or for the plural, or for both.

a. Some nouns have two forms for the singular; as, 'inkemba' or 'isinkemba,' a sword, pl. 'izinkemba;' 'ugongolo' and 'ingongolo,' pole, pl. 'izingongolo.'

b. Some nouns have two forms for the plural, and one for the singular; as, 'inkosi,' chief, pl. 'amakosi' and 'izinkosi;' 'inkonyana,' calf, pl. 'izinkonyana' and 'amankonyana.'

c. A few nouns have two forms for both the singular and the plural; as, *umnyaka*, and *inyaka*, (also *unyaka*,) year, pl. *iminyaka* and *izinyaka*; *usuku* and *insuku*, day, pl. *izinsuku* and *amasuku*.

Rem.—Sometimes, and indeed generally, a difference in the form of the plural, or a difference between two forms, whether in the singular or the plural, indicates more or less of difference in meaning; thus, *umoya* (or *ummoya*), wind, spirit, pl. *imimoya*, winds; *omoya* (or *ommoya*), spirits; *unyaka*, the year (*nonyaka*, this year); *umunyaka*, the space or period of a year.

Sect. 6.—*Gender of Nouns.*

§ 108. 1. Gender, as a difference in the form of nouns to express the natural distinction of sex, is of very limited extent in the Isizulu; and as it rarely affects the declension, even when it does exist, it becomes a matter of little or no practical importance in the grammar of the language.

2. The only approach to a distinction and an influence of gender, in the declension of nouns, is to be found in those of the first and sixth classes whose incipient is *um*; those of a personal character belonging, as a general thing, to the first class, and making the plural in *aba*; while those of an impersonal character belong, as a general thing, to the sixth class, and make their plural in *imi*; thus, *umfana*, boy, pl. *abafana*; *umfula*, river, pl. *imifula*.

§ 109. 1. The gender of nouns, or their natural distinction of sex, is determined, in most cases, merely by the meaning of the words,—different words, which have no etymological relation to each other, being used to express males and females; thus, 'indoda,' man; 'umfazi,' wife; 'umfana,' boy; 'intombi,' or 'intombazana,' girl;

'inkunzi,' or 'iduna,' the male of irrational animals, and 'imazi,' or 'insikazi,' the female of such animals.

2. Another mode of expressing the natural distinction of sex, or rather an extension of the above, for more specific purposes, is to use two words—one, to point out the particular kind or class of animal, and the other, the natural sex; thus, 'inkunzi yenkomo,' or 'inkomo e yinkunzi,' the male of cattle, bull; 'inkunzi yehaši,' or 'ihaši lenkunzi,' the male of horses, a stallion; 'imazi yenkomo,' or 'inkomo e yimazi,' the female of cattle, a cow; 'imazi yehaši,' or 'ihaši lensikazi,' the female of horses, a mare.

So 'umuntu o yindoda,' a person who is a man, or a male person; 'umuntu o ngumfazi,' a person who is a woman, or a female person.

§ 110. The only instances in which the mere form of the noun helps to indicate the distinction of natural gender, are when the suffix *kazi*, sometimes contracted to *azi*, is used; thus, 'inkosi,' chief, 'inkosikazi,' chiefess; 'umlungu,' white man, 'umlungukazi,' white woman; 'ihaši,' horse, 'ihašikazi,' mare.

Rem. 1.—Sometimes the final letter or syllable of the noun is cut off, before the suffix *azi* or *kazi* is added; thus, *inkomazi*, a cow, from *inkomokazi*; *itokazi*, a young heifer, from *itole*, a calf; *indodakazi*, a daughter, from *indodana*, a son.

Rem. 2.—The noun to which *kazi* may be suffixed, to denote the feminine gender, does not always, of itself, and without that suffix, denote the masculine; thus, *inkomo* may denote a cow or an ox; but *inkomokazi* denotes a cow, and not an ox; so *inkuku*, denotes a fowl, a hen, without regard to sex; but *inkukukazi* denotes a hen in particular, or a fowl of the feminine gender.

Rem. 3.—The suffix *kazi* does not always denote the feminine gender; it is sometimes used to signify beauty, excellence, or superiority, as in age, strength, or knowledge; thus, *ubabakazi*, my excellent or renowned father; *umutikazi*, a fine tree.

§ 111. The peculiar use of different words to express *father* and *mother*, according as they stand related to the person speaking, the person spoken to, or the person spoken of, should not be overlooked; which is as follows:—

1. *Ubaba*, my father. *Umame*, my mother.
2. *Uyi'lo*, your father. *Unyoko*, your mother.
3. *Uyise*, his or her father. *Unina*, his or her mother.

The particular import of each of these terms ought to be carefully learned and observed.

SECT. 7.—*Cases of Nouns.*

§ 112. GENERAL REMARKS.—1. There is some question as to how many cases should be admitted in the Isizulu. If a change of form is essential to constitute a case, there are, strictly, only three cases—three varieties of change or falling, except that sometimes produced by a preposition. These might be called the genitive, the locative, and the vocative. Or, if the simple ground form, the upright or nominative be included and reckoned as a case, this would make four cases.

2. But if, on the other hand, it should be claimed that the use of a preposition constitutes a case, then there must, of course, be as many cases at least as there are prepositions, the admission of which would encumber the language with many new terms, and with a heavy and useless load of distinctions.

3. There is, however, a convenience, at least in a practical grammar, in admitting an accusative case by which to specify the object of an active verb or of a preposition; and this makes, in all, for nouns, five cases, viz., the Nominative, the Genitive, the Accusative, the Locative, and the Vocative.

§ 113. I. The NOMINATIVE CASE is the noun in its simple form; and it denotes the subject of a finite verb; thus, 'umfana,' boy; 'abantu,' people; 'ilizwe,' country.

REM.—The relation of the noun to the verb finite is pointed out with precision by means of a pronoun, which always bears more or less of the image of the noun's incipient; thus, *umfana u fikile*, the boy he has arrived; *abantu ba ya hamba*, the people they do go; *ilizwe li vundile*, the country it is fertile.

§ 114. II. The GENITIVE CASE denotes the relation:

(a.) Of source, cause, or origin; as, 'umsindo wabantu,' noise of the people; 'ilizwi lomuntu,' word of a person; 'umfundisi wa sEnanda,' the teacher of, at, or from, Inanda.

(b.) Of ownership, or possession; as, 'izinkomo zenkosi,' cattle of the king; 'izinyao zomfana,' feet of the boy.

(c.) Of designation, object, or fitness; as, 'imvu yoku'latšwa,' a sheep for slaughter; 'indao yokwaka,' place to build; 'izwe labantu,' country for people; 'ingubo yomfana,' blanket for the boy.

Rem.—There are no very strict dividing lines between these several relations, as some examples may fall with nearly equal propriety under two, or even three, of the above heads, according to the signification of the words or the view which the mind takes of the relations.

§ 115. 1. The first of two nouns in regimen always denotes the property or thing possessed, or thing having an origin, designation, or fitness; and furnishes either a fragmentary pronoun, or else, as before proper names, an entire pronoun, from its incipient, to aid, as it were, the genitive particle *a*, in showing the relation between that first or governing noun, and the second, which denotes the possessor, author, place of origin, &c.

2. There are two ways of forming the genitive, the one pertaining chiefly to common nouns, the names of things, and the other to proper nouns, chiefly the names of persons; besides also a third mode which is connected with the locative, and pertains chiefly to proper nouns which are names of places.

A. When the second or limiting noun—that which denotes the owner, author, source, or end—is a *common* noun, the genitive is generally formed by prefixing to it (in its nominative form), the preformative pronoun of the first, the noun limited or possessed, together with the genitive particle *a*—this particle coalescing with the initial vowel of the second noun, and making *e* of *a–i*, and *o* of *a–u*, but simply *a* of *a–a*, and only *o* of *a–o*, (see §§ 10. and 16., I.); thus, 'ilizwi lenkosi=ilizwi l–a–inkosi,' word of the king; 'isiiioko somfana=isiiioko s–a–umfana,' hat for the boy; 'ubuso babantu=ubuso b–a–abantu,'

face of the people; 'izingubo zodade=izingubo z-a-odade,' clothes of the sisters.

Rem.—Where the preformative of the genitive, the fragmentary pronoun, is *i* or *u*, *lu* or *ku*, the one, *i*, changes to its cognate *y*, and the *u* of the other changes to *w* (see § 16., IV.); but the preformative *a*, of the plural of the second and third class of nouns, is simply absorbed in the genitive particle *a* (see § 16., I.); thus, *inkomo yenkosi=inkomo i-a-inkosi*, cow of the chief; *imikono yomfana=imikono i-a-umfana*, arms of the boy; *uyise wabantu=uyise u-a-bantu*, father of the people; *ukuma kwomuntu=ukuma ku-a-umuntu*, standing of a person; *amadwala omfula=amadwala a-a-umfula*, rocks of the river. Sometimes, however, the initial vowel of the limiting noun is elided; thus, *impi ya 'nyak' enye; umzi wa 'muntu 'munye; a si 'bantu ba 'luto.*

B. When the second or limiting noun is *proper*,—the name of a person,—in forming the genitive, the initial vowel (of the nominative form) is dropped, and the genitive particle *a* is hardened by *k*, making *ka*, which is sometimes preceded by the separable, simple pronoun, instead of the inseparable, fragmentary, of the first or limited noun; thus, 'izinkomo zi ka 'Mpande,' cattle of Umpande; 'ilizwi li ka 'Tixo,' or 'ilizwi ka 'Tixo,' the word of God; 'umfazi ka 'Faku,' wife of Ufaku.

Rem. 1.—The personal pronoun, of the limited noun, in the first, third, and sixth classes, singular, and in the second and sixth, plural, is generally omitted; and in all other instances the pronoun is generally, though not always, used; thus, *umfana ka 'Nodwengu*, the boy or servant of Nodwengu; *inkomo ka 'Sibekana*, (but sometimes, *inkomo yi ka 'Sibekana*,) Usibekana's cow; *umkonto ka 'Mbopa*, Umbopa's spear; *amazwi ka 'Mose*, (sometimes, *amazwi a ka Mose*,) the words of Moses.

Rem. 2.—Some common *personal* nouns often form the genitive in the same way as proper nouns, names of persons; particularly, *ubaba, umame, uyise, unyoko, unina;* also pronouns of the definitive form; thus, *izinkomo zi ka 'baba*, or *izinkomo ka 'baba*, and sometimes, *izinkomo zobaba*, cattle of my father; so *izinkomo ka mina*, or *izinkomo zami*, my cattle.

Rem. 3.—Proper nouns, the names of tribes and sects, form the genitive in the same manner as common nouns; thus, *inkosi yAmazulu*, chief of the Amazulu, or of the Zulus; *izivelo zAbafarisi*, customs of the Pharisees.

C. When the second or limiting noun is *proper*,—the name of a place, river, or mountain,—and denotes the place of origin, abode, or existence, it is generally put in the locative case, and preceded directly by the euphonic *s*, but indirectly by the genitive particle *a*, together with the fragmentary pronoun of the first, the limited noun

whose origin, abode, or existence is specified; thus, 'umfana wa sEnanda,' a boy of or from Inanda; 'abantu ba sEmlazi,' the people of or from Umlazi; 'inkomo ya sErini,' a cow from the Cape Colony.

REM. 1.—Sometimes a common noun is used in the same manner—put in the locative under the genitival regimen; thus, *umteto wa sesilungwini*, law of the white man; *igwababa la semzini*, the crow of the kraal, that is, another's *amasi* (thick milk), which a man refuses to eat among strangers, lest he should return thither and be found guilty of immorality.

REM. 2.—This form of the genitive is used also with pronouns governed by a preposition; thus, *ilizwe la kubo*, their country, or a country of theirs; *abantu ba kiti*, our people; *izinkomo za kini*, your cattle.

§ 116. 1. From one of the foregoing paragraphs, (A,) it appears that there may be as many different forms of the genitive case in a common noun, as there are different fragmentary or genitive pronouns in the nouns limited, which are nine in all; viz., *w*, *l*, *y*, *s*, *lw*, *b*, *kw*, *a*, and *z*.

These different forms may be illustrated in the word 'inkosi,' chief, in the following—

Scheme of the Genitive of a Common Noun.

CLASS.	SINGULAR, (GENITIVE);	PLURAL, (GENITIVE).
1.	Umfana, wenkosi;	abafana benkosi.
2.	Ilizwi lenkosi;	amazwi enkosi.
3.	Inkomo yenkosi;	izinkomo zenkosi.
4.	Isibuko senkosi;	izibuko zenkosi.
5.	Uluti lwenkosi;	izinti zenkosi.
6.	Umuti wenkosi;	imiti yenkosi.
7.	Ubuso benkosi.	
8.	Ukuma kwenkosi.	

2. From another of the foregoing paragraphs, (B,) it appears that the name of a person in the genitive case is one for all classes, and that it is uniformly preceded by the genitive particle *ka*, whatever may be the class and number of the limited noun; though the pronoun, when one is used before *ka*, takes a variety of forms, according to the incipient of the limited noun, as may be seen in the following—

Scheme of the Genitive of a Proper Noun—the name of a person.

CLASS.	SINGULAR, (GENITIVE);	PLURAL, (GENITIVE).
1.	Umfana ka 'Faku;	abafana (ba) ka 'Faku.
2.	Ilizwi (li) ,,	amazwi (a) ,,
3.	Inkomo (yi) ,,	izinkomo (zi) ,,
4.	Isibuko (si) ,,	izibuko (zi) ,,
5.	Uluti (lu) ,,	izinti (zi) ,,
6.	Umuti ,,	imiti (yi) ,,
7.	Ubuso (bu) ka 'Faku.	
8.	Ukuma (ku) ,,	

3. From the other foregoing paragraph, (C,) it appears that the form of the genitive used with the locative case of proper nouns, the names of places, varies according to the class and number of the limited noun from whence the fragmentary genitive pronoun is derived; though the form of the limiting noun itself, in the locative, is one and the same, whatever may be the form of the limited noun, as shown in the following—

Scheme of the Genitive of a Proper Noun—the name of a place in the Locative.

CLASS.	SINGULAR, (GENITIVO-LOC.);	PLURAL, (GENITIVO-LOC.)
1.	Umfana wa sEnanda;	abafana ba sEnanda.
2.	Igama la ,,	amagama a ,,
3.	Inkomo ya ,,	izinkomo za ,,
4.	Isitelo sa ,,	izitelo za ,,
5.	Uluti lwa ,,	izinti za ,,
6.	Umuti wa ,,	imiti ya ,,
7.	Ubukulu ba sEnanda.	
8.	Ukuma kwa ,,	

§ 117. III. The *Accusative*, or objective *case*, denotes the object of a transitive verb or of a preposition.

In form, it is the same as the nominative, save when its initial vowel coalesces with the final vowel of the preposition, or is elided to facilitate utterance; thus, 'si ya bona umfana,' we do see a boy; 'si bizile abantu,' we have called the people; 'si hamba nobaba,' we go with father; 'si vele ku 'bantu,' we come from the people.

§ 118. IV. 1. The LOCATIVE CASE denotes the place *at*, *in*, or *about* which a thing is, or is done, or *whence* or *whither* it proceeds. The more specific idea involved in this case, as in fact in all the cases, must be determined, in a great measure, by the connection; thus, 'emutini,' from 'umuti,' tree, may signify, in the tree, on the tree, under the tree, to, from, or about the tree, according to the nature of the subject, and the meaning of the words used in connection with it.

2. *a*. The formation of this case, in nearly all common nouns, involves two inflections; one in the incipient, changing the initial vowel into *e*, or sometimes into *o;* and another in the termination; and, in some instances, certain euphonic changes are made also in the heart of the word, according to §§ 33 and 34.

b. Final *a* changes to *eni;* thus, *igula*, *eguleni.*
Final *e* ,, *eni;* thus, *ilizwe*, *elizweni.*
Final *i* ,, *ini;* thus, *umuti*, *emutini.*
Final *o* ,, *weni;* thus, *unyao*, *onyaweni.*
Final *u* ,, *wini;* thus, *abantu*, *ebantwini.*

c. When *b*, *m*, *mb*, or *p*, occur after the first syllable of the root, and especially in the last, they generally undergo a change of a euphonic character, thus:—

B changes to *tš;* as, *indebe*, *endetšeni.*
M ,, *ny;* as, *umlomo*, *emlonyeni.*
MB ,, *ndž;* as, *isibambo*, *esibandženi.*
P ,, *tš;* as, *isibopo*, *esibotšeni.*

§ 119. To these general rules (stated in the last paragraph), for forming the locative case, there are many exceptions, some of which are the following:—

(a.) Some nouns generally retain *b* unchanged in the final syllable; as, 'ubabe,' 'elubabeni;' 'inkabi,' 'enkabini;' 'intaba,' 'entabeni;' 'igaba,' 'egabeni,' or 'egatšeni.'

(b.) Some nouns generally retain *m* unchanged in the locative; as, 'igama,' 'egameni;' 'iloma,' 'elomeni,' sometimes 'elonyeni;' 'insimu,' 'ensimini;' 'izinkomo,' 'ezinkomeni.' In the last two words the *w*, which

would be formed from *u* and *o*, is dropped, being incompatible with *m*—except very rarely it is heard in the last of the two; thus, 'ezinkomweni.' (See § 25.)

(c.) Some nouns often retain *p* unchanged in the locative; as, 'upape,' 'opapeni;' 'insipo,' 'ensipweni;' 'isi'lepu,' 'esi'lepwini.' Some nouns use both forms; as, 'impupu,' 'empupwini' or 'emputšini,' and sometimes 'empupini.'

(d.) Those nouns in which final *o* or *u* is preceded by *b*, *mb*, or *p*, generally change *o* into *eni*, and *u* into *ini*, when the preceding consonant is changed into its corresponding substitute; but into *weni* or *wini*, when the preceding consonant remains unchanged; as, 'isi'lobo,' 'esi'lotšeni;' 'isigubu,' 'esigubwini,' 'esigubini,' 'esigutšini,' and sometimes 'esigudžini' (see § 34., *b* changing to *dž* before *i*); 'intambo,' 'entambweni' or 'entandženi;' 'imihambo,' 'emihambweni' or 'emihandženi;' 'isi'lepu,' 'esi'lepwini;' 'insipo,' 'ensipweni;' 'umiopo,' 'emiotšeni;' 'ubuiopo,' 'ebuiotšeni;' 'impupu,' 'emputšini' or 'empupwini.' But where final *o* or *u* is preceded by *m*, and that consonant remains unchanged, *o* sometimes changes to *eni*, and *u* to *ini;* as, 'izinkomo,' 'ezinkomeni,' rarely 'ezinkomweni;' 'insimu,' 'ensimini.'

Rem.—Though the euphonic consonantal changes are sometimes neglected, and some of them, in some words, very generally, by most tribes and persons; yet in most cases, and especially where more or less of incompatibility is involved, as in *bw*, *mw*, and *pw*, they are carefully observed by the best speakers, and must be regarded as decidedly the best, most classic style.

§ 120. 1. Some nouns, which, in other cases, usually have the contracted form of the incipient, often replace the full form in the locative case; as, 'utšani,' 'ebutšanini;' 'udaka,' 'eludakeni;' 'izwe,' 'elizweni.'

2. When nouns of the fifth or seventh class form the locative with a contracted incipient, the initial vowel *u* is generally changed to *o* instead of *e;* as, 'udaka,' 'odakeni;' 'udonga,' 'odongeni' or 'eludongeni;' 'uzwani,' 'ozwanini;' 'ulwanga,' 'olwangeni;' 'unyao,' 'onyaweni;' 'ubabe,' 'elubabeni.'

§ 121. 1. A few common nouns form the locative by changing only the initial vowel, the termination remaining uninflected; as, 'ubusuku,' 'ebusuku;' 'imini,' 'emini;' 'ilobo,' 'elobo;' 'ubusika,' 'ebusika;' 'ikaya,' 'ekaya;' so, 'emlana,' 'elane,' 'enla,' 'empumalanga,' 'entšonalanga,' 'elwanle' or 'olwanle.'

2. Most proper nouns—names of rivers and places—form the locative in the same way, by simply changing the initial vowel into *e* or *o;* thus, 'Inanda,' 'Enanda;' 'Isibubulungu,' 'Esibubulungu;' 'Umlazi,' 'Emlazi;' 'Utugela,' 'Otugela' or 'Elutugela;' 'Ulanga,' 'Olanga;' 'Isangwana,' 'Osangwana.'

3. A few proper nouns, however, form the locative like most common nouns, by inflecting both the beginning and the end of the word; as, 'Umkambati,' 'Emkambatini;' 'Umpongodwe,' 'Empongodweni,' and sometimes 'Empongodwe;' 'Isidumbi,' 'Esidumbini' or 'Esidundžini;' 'Umloti,' 'Emloti,' and occasionally 'Emlotini;' so, 'Ozwatini;' 'Obondženi.'

§ 122. The locative case of proper names of rivers and places is often combined with the genitive, as already stated, (§ 115., C.,) to indicate the source, origin, or residence of a person or thing; thus, 'umuntu wa sEnanda,' a person of or from Inanda; 'amatše a sEsibubulungu,' the rocks of or on the Bluff.

Rem.—The *s* in these and similar examples, thus *wa sEnanda*, is a mere euphonic, (see § 35., 5.,) inserted to preserve the genitive particle *a*, and prevent a disagreeable hardness in the flow of speech. It is also used in the same manner where the locative is preceded by a pronoun, as *u, ni, li, ba*, or by a preposition, as *na, nga, kwa*, &c.; thus, *u semfuleni*, he is at or in the river; *ba sesibayeni*, they are in the kraal; *ba se mi nga semutini*, they are still standing by the tree; *u sezulwini na sezindaweni zonke*, he is in heaven and every where.

§ 123. V. The *Vocative case* is that form of the noun in which a person is addressed. It is derived from the nominative by eliding the initial vowel; thus, *'Nkosi*, king, Lord, from 'Inkosi;' *'baba*, father, from 'ubaba;' *'madodana*, sons, from 'amadodana;' *'makosi*, kings, from 'amakosi.' So proper names; as, *'Faku*, from 'Ufaku;' *'Dingani* from 'Udingani; *'Makobeni* from 'Umakobeni.'

Rem. 1.—Nouns of the fifth class, contracted form of the incipient, replace the full form of the incipient, and elide the initial vowel, in the vocative; as, *'luti*, from *uti* or *uluti; 'lubisi*, from *ubisi* or *ulubisi*. But nouns of other classes often neglect to replace the full form of the incipient in this case; as, *'zinyo*, from *izinyo* or *ilizinyo; yizwa 'lungu* (from *ilungu*).

Rem. 2.—Nouns of the first class making the plural in the incipient *o*, from the singular *u*, never elide the initial *o*, but often prefix *b* in the vocative; thus, *odade* or *bodade*, as *yizwani odade*, hear ye sisters; so *yizwanini bobaba*, hear ye fathers; *yizwanini bomame*, hear ye mothers.

Rem. 3.—The final vowel of some nouns, not only in the vocative, but in all the cases, is sometimes passed over in silence, especially in rapid articulation, and after *n* or *s*; as, *'Dingan'; 'Nkos'; 'Makoben'*.

Rem. 4.—In familiar address, at the beginning of a remark or speech, the vocative is often preceded by *e*; as, *E! 'Nkosi*. This is sometimes heard also in solemn address, as in prayer.

Rem. 5.—In calling at a distance, the vocative is generally preceded by *we*; as, *We! 'Faku*.

Rem. 6.—In solemn address and suplication, the vocative is sometimes preceded by *au*; as, *Au! 'Nkosi!* O Lord!

§ 124. To the foregoing principles and remarks, a condensed illustration of the more common *forms of the cases* may be added in the following—

Scheme of the Declension of Nouns.

I. DECLENSION OF COMMON NOUNS.

	SINGULAR.	PLURAL.
Nom.	*Umuntu*, person;	*abantu*, persons.
Gen.	*(W)omuntu*, of a person;	*(w)abantu*, of persons.
Acc.	*Umuntu*, person;	*abantu*, persons.
Loc.	*Emuntwini*, in a person;	*ebantwini*, in persons.
Voc.	*'Muntu*, O person;	*'bantu*, O persons.

II. DECLENSION OF A PROPER NAME OF A PERSON.

	SINGULAR.	PLURAL.
Nom.	*Ufaku;*	*Ofaku.*
Gen.	*Ka 'Faku;*	*(w)a wOfaku.*
Acc.	*Ufaku;*	*Ofaku.*
Loc.	———	———
Voc.	*'Faku;*	*Bofaku* or *Ofaku.*

REM.—When the name of a person is used in the genitive plural it takes the euphonic *w* before it, in which case the genitive *a* is not hardened by *k*, but combined with the fragmentary pronoun of the governing noun ; as, *umbila wa wOnodwengu*, the maize of Unodwengu and company.

III. DECLENSION OF A PROPER NAME OF A PLACE.

	SINGULAR.	PLURAL *wanting.*
Nom.	*Inanda.*	
Gen.	*(W)a sEnanda.*	
Acc.	*Inanda.*	
Loc.	*Enanda.*	
Voc.	*'Nanda.*	

REM.—The preformative *w* is used in the genitive, as given in the above tables, only when the noun limited is of the first or sixth class singular, as *umuzi womuntu*. When the noun limited belongs to some other class or number, some other preformative is used ; thus, *igama lomuntu; isifo somuntu*, &c. (See §§ 115., 116.)

CHAPTER III.

ADJECTIVES.

§ 125. The number of proper Adjectives in Isizulu is small, but the deficiency is made up in part by the use of nouns and verbs ; thus, the noun *amanĺa*, strength, often supplies the place of the adjective *strong;* so the verb *lungile*, from *uku lunga*, to be straight or good, supplies the place of an adjective of that import.

SECT. 1.—*Derivation of Adjectives.*

§ 126. Derivative adjectives, which are few, are formed chiefly from nouns, other adjectives, and verbs.

A. 1. FROM NOUNS are formed adjectives, or more properly, nouns are often used as adjectives, by rejecting

the initial vowel of the noun; as, *manzi*, wet, from *amanzi*, water; thus, *si manzi*, we are wet: *bukali*, sharp, from *ubukali*, sharpness; thus, *izembe li bukali*, the ax is sharp: *butuntu*, dull, from *ubutuntu*, dullness; thus, *izembe li butuntu*, the ax is dull.

2. Sometimes the noun, used as an adjective, retains its full form, as *ixolo*, roughness; thus, *insimbi i yixolo*, the iron is rough—literally, is roughness; so, *izinliziyo zetu zi ngamatše*, our hearts are hard—literally, are stones.

3. But more frequently the noun used as an adjective is joined to the noun, or pronoun, qualified, by the preposition *na;* thus, *u nolaka* (*u na-ulaka*), he is angry—literally, he with anger, or he has anger; *inyoni i nedžubane*, the bird is swift—is with or has speed; *si namakaza*, or *si 'makaza*, we are cold.

§ 127. B. FROM ADJECTIVES are formed *diminutive* adjectives, by means of the suffix *ana*, and by such euphonic changes as the language requires, in the same manner as diminutive nouns are formed from other nouns, (see § 79., 5., *a.*, *b.*, &c.); thus, *banzi*, broad, *banzana*, broadish; *mlope*, white, *mlotšana*, whitish; *kulu*, large, *kulwana*, largish; *niinyane*, small, *niinyanyana*, very small; *onke*, all, *onkana*, a moderate whole, about all; *ningi*, many, *ningana*, a pretty good number, considerable many.

REM.—*Onkana* sometimes signifies, all together, one and all, all alike, every one; thus, *izinkomo zi file zonkana*, the cattle are dead one and all; *ba mukile bonkana*, they have gone every one of them; *s' onile sonkana*, we are all alike guilty.

§ 128. C. FROM VERBS are derived what may be called *verbal* adjectives. Such adjectives are generally derived from those verbs which express some quality or property; thus,

Lungile, straight, right, good, from *uku lunga*, to be straight, &c.; *lambile*, hungry, from *uku lamba*, to be hungry; *sabekayo* or *sabekile*, from *uku sabeka*, to be fearful. The form of the verb thus used is generally the present perfect, as given above; thus, *lambile*, *sabekile*. Of this class are all verbs belonging to the subjective species; as, *tandeka*, lovable; *zondeka*, hateful; *bambeka*, apprehensible; *tambeka*, sloping.

Sect. 2.—*Classes of Adjectives.*

§ 129. Adjectives may be divided into two classes—the one called *proper*, or genuine; and the other *factitious*, or substitutional.

1. The *proper* genuine adjectives are those which are not obviously derived from any other part of speech, but are used apparently first and only as adjectives in the common acceptation of the term; as, *mʻlope*, white; *mnandi*, sweet; *kulu*, great; ʻle, nice.

2. *Factitious*, substitutional, or improper adjectives are those words which are sometimes used adjectively; though primarily, and in their most appropriate use, they belong to some other part of speech, as to nouns or verbs; such are the nouns, *amanʻla*, strength; *idžubane*, speed; *ubukali*, sharpness; and such the verbs, *lungile*, good; *lambile*, hungry; *sabekile*, fearful.

§ 130. An adjective, whether proper or factitious, may be used in two ways:—

(a.) As a mere *attributive*, an accessory, or a modifier of the noun to which it belongs; thus, *umuntu omkulu*, a person who (is) great, or a great person; *abantu abakulu*, the people who (are) great, or the great people; *abantu aba namanʻla*, the people who (are) with or have strength, or the strong people; or,

(b.) The adjective may be used as a direct *predicate;* thus, *umuntu umkulu*, the person (is) great; *abantu bakulu* the people (are) great; *abantu ba namanʻla*, the people are strong.

Sect. 3.—*Inflection of Adjectives.*

§ 131. All proper adjectives are inflected by taking prefixes which conform to the incipients of the nouns with which they agree in respect to both class and number; thus,

Umfana umkulu, the boy is great; *abafana bakulu*, the boys are great; *ilizwe likulu*, the country is great; *ilizwe elikulu*, a great country; *abafana abakulu*, large boys.

§ 132. Aside from some euphonic variations in the prefix, which depend partly upon the root of the adjective, and partly upon the nominal incipient, there are two general forms of the prefix, or two kinds of inflection, according as the adjective is used, either as a mere *attributive*, or as a direct *predicate*.

§ 133. A. The prefix of the adjective, used as an *attributive*, consists of the relative particle *a* (the same as the genitive *a*) combined, generally, with the full form of the nominal incipient; and so corresponds to the class and number of the noun with which the adjective agrees; thus,

Umfana omkulu (=*a–um–kulu*), a large boy; *inkomo enkulu* (=*a–in–kulu*), a large cow, or a cow which is large; *izwe* or *ilizwe elikulu* (=*a–ili–kulu*), a large country, or a country which is large; *isibuko esimnyama*, a black glass; *abantu abamnyama*, black people; *izinto ezinkulu*, large things.

Rem. 1.—When the root of the adjective begins with *m*, as in *mtoti*, *mnandi*, *mnyama*, *mpofu*, the *m* and *n* final of the nominal incipient are omitted in the prefix of the adjective; thus, *umbila omtoti*, (not *om–mtoti*,) sweet corn; *izinto ezimnandi*, nice things; *imvu emnyama*, a black sheep; *amatole ampofu*, buff colored calves; *imifula emtoti*, sweet rivers.

Rem. 2.—Final *m* and *n*, also *mu*, *ma*, and *mi*, of the nominal incipient, are omitted in the prefix of the adjectives *bomvu* and *nzima*; as, *imbuzi ebomvu*, a red goat; *into enzima*, a heavy thing; *umuntu obomvu*, a red person; *amatole abomvu*, red calves.

But before the adjectives, *ninyane*, and *ningi*, the final *m*, and the full forms *ama* and *imi*, of the nominal incipient, are used in the prefix; as, *umfula omninyane*, a small river; *amatole amaninyane*, small calves; *imiti eminingi*, many trees.

Rem. 3.—When the root of the adjective begins with a labial, as *b*, *f*, and the incipient of the noun, with which the adjective agrees, ends in *n*, this *n* of the incipient is changed, in the prefix, into *m*, according to principles already stated (§ 24.); thus, *inkomo embi*, a bad cow. But the adjective *bomvu*, as already remarked, and to which *banzi* should be added, rejects both *m* and *n* from its prefix.

Rem. 4.—The prefix of some adjectives, referring to nouns of the first and sixth classes, singular, often takes the second or furtive *u*,—the full form of the nominal incipient,—especially when the accent falls on it; thus, *umuntu omubi*, instead of *ombi*, a bad person; *umfana omunye* or *omnye*, another boy. In the same manner, sometimes the full, and sometimes the abbreviated forms of some other incipients, are used in the prefix of some adjectives; as, *imisebenzi embi* or *emibi*, bad works; *imiti emide*, tall trees.

§ 134. The inflection of the adjective as a mere *attributive*—the different forms of the prefix, according to the class and number of the noun to which it relates, and according to most of the variations required by euphony, as given in the above rules and remarks—may be presented in a more condensed manner in the following—

Table of Adjectives declined as Attributives.

	CLASS.	NOUNS.	ADJECTIVES.		
			KULU.	BI.	MNANDI.
SINGULAR.	1.	Umfana	om-kulu	om-bi	o-mnandi
	2.	Ilizwi	eli-kulu	eli-bi	eli-mnandi
	3.	Into	en-kulu	em-bi	e-mnandi
	4.	Isibuko	esi-kulu	esi-bi	esi-mnandi
	5.	Uluti	olu-kulu	olu-bi	olu-mnandi
	6.	Umuti	om-kulu	om-bi	o-mnandi
	7.	Ubuso	obu-kulu	obu-bi	obu-mnandi
	8.	Uku'ya	oku-kulu	oku-bi	oku-mnandi
PLURAL.	1.	Abafana	aba-kulu	aba-bi	aba-mnandi
	2.	Amazwi	ama-kulu	ama-bi	a-mnandi
	3.	Izinto	ezin-kulu	ezim-bi	ezi-mnandi
	4.	Izibuko	ezi-kulu	ezi-bi	ezi-mnandi
	5.	Izinti	ezin-kulu	ezim-bi	ezi-mnandi
	6.	Imiti	emi-kulu	emi-bi	e-mnandi

REM.—Adjectives, (used as attributives,) whose root begins with *m*, also, *bomvu*, *banzi*, and *nzima*, are declined like *mnandi*; those whose roots begin with a labial, except *bomvu* and *banzi*, are declined like *bi*; and others like *kulu*.

§ 135. B. The adjective used as a *predicate* makes no use of the relative particle *a*, like the adjective used as an attributive; and, in the present tense, no use is made of a copula or substantive verb, like the English *is*, *are*, &c.; but it takes for its prefix, either a full or an abbreviated form of the incipient of the noun with which it agrees and of which it is predicated; thus, 'umfana umkulu,' the

boy is large; 'indoda inkulu,' the man is large; 'isibaya sikulu,' the fold is large; 'umuzi umkulu,' the kraal is large; 'ubuso bukulu,' the face is large; 'abafana bakulu,' the boys are large; 'amadoda makulu,' the men are large; 'izibaya zikulu,' the folds are large; 'imizi mikulu,' the kraals are large. 'Umfana ka 'mkulu,' the boy is not large; 'indoda ka inkulu,' or 'a inkulu,' the man is not large; 'isibaya ka si sikulu,' the fold is not large; 'umuzi ka umkulu,' or 'a umkulu,' the kraal is not large; 'ubuso ka bu bukulu,' or 'a bu bukulu,' the face is not large; 'abafana ka ba bakulu,' or 'a ba bakulu,' the boys are not large; 'amadoda a wa makulu,' the men are not large.

REM. 1.—When the incipient of the noun is a monosyllable, most adjectives, used as predicates, take its fuller form as a prefix; thus, *umfana umkulu*, the boy (is) great; *inkomo inkulu*, the cow (is) great; *umfula umkulu*, the river (is) great.

REM. 2.—Those adjectives, however, whose root begins with *m*, and also *bomvu*, and *nzima*, take only the initial vowel of the monosyllabic incipient, and only the initial also of the incipients *ama* and *imi* (second and sixth classes, plural); thus, *umfana umnandi*, the boy is well; *inkomo ibomvu*, the cow is red; *amatole amnyama*, the calves are black; *imiti imitoti*, the herbs (medicines) are sweet.

REM. 3.—(*a.*) When the incipient of the noun is a dissyllable, most adjectives, used as predicates, elide its initial vowel, and take the second syllable as a prefix; thus, *ilizwe libi*, the country is bad; *isibuko simnyama*, the glass is black; *uluti lukulu*, the rod is large; *izinkomo zinkulu*, the cattle are large; *abantu baningi*, the people are many.

(*b.*) But, as before remarked, the dissyllabic incipients, *ama* and *imi*, give the initial vowel for a prefix before adjectives in *m*, and before *bomvu* and *nzima*; as, *amatole amnyama*, the calves are black; though they elide that vowel and give the second syllable before other adjectives; as, *amatole makulu*, the calves are large; *amanzi mabi*, the water is bad.

REM. 4.—(*a.*) Sometimes the incipient of the first and sixth class singular, *um* or *umu*, gives the prefix *mu* instead of *um*, and sometimes the full form may be heard; thus, *umuntu mude*, or *umude*, the person is tall. (See § 133., Rem. 4.)

(*b.*) In the same manner, sometimes a full and sometimes an abbreviated form of some other incipients, particularly *ama* and *imi*, or *ma* and *mi*, are used as a prefix of predicate adjectives; thus, *imiti imide* or *mide*, the trees are tall.

REM. 5.—Adjectives whose root begins with a labial, except *banzi* and *bomvu*, change the final *n* of the nominal incipient into *m* in the prefix, as in case of adjectives used as attributives (see § 133., Rem. 3.); thus, *into imbi*, the thing is bad.

§ 136. The inflection of the adjective as a predicate, or the different forms of its prefix, when so used, may be briefly illustrated by the following—

Table of Adjectives declined as Predicates.

CLASS.	NOUNS.	ADJECTIVES.		
		KULU.	BI.	MNANDI.
SINGULAR. 1.	Umfana	um-kulu	um-bi	u-mnandi
2.	Ilizwi	li-kulu	li-bi	li-mnandi
3.	Into	in-kulu	im-bi	i-mnandi
4.	Isibuko	si-kulu	si-bi	si-mnandi
5.	Uluti	lu-kulu	lu-bi	lu-mnandi
6.	Umfula	um-kulu	um-bi	u-mnandi
7.	Ubuso	bu-kulu	bu-bi	bu-mnandi
8	Uku'Ya	ku-kulu	ku-bi	ku-mnandi
PLURAL. 1.	Abafana	ba-kulu	ba-bi	ba-mnandi
2.	Amazwi	ma-kulu	ma-bi	a-mnandi
3.	Izinto	zin-kulu	zim-bi	zi-mnandi
4.	Izibuko	zi-kulu	zi-bi	zi-mnandi
5.	Izinti	zin-kulu	zim-bi	zi-mnandi
6.	Imifula	mi-kulu	mi-bi	i-mnandi

Rem.—Adjectives, (used as predicates,) whose root begins with *m*, also 'bomvu,' 'banzi,' and 'nzima,' are declined like *mnandi*; those whose roots begin with a labial, except 'bomvu' and 'banzi,' are declined like *bi*; and others like *kulu*.

§ 137. 1. The agreement of the adjective, both as an attributive and as a predicate, with pronouns of the first and second persons, singular and plural, so far as there is any thing peculiar in it, will be more properly stated and illustrated in Syntax, as belonging rather to the construction of propositions. But a few examples may be given in this connection; thus, 'ngi mkulu,' I am great; 'ngi mnandi,' I am well; 'ngi mubi,' I am bad; 'ngi nzima,' I am heavy; 'ngi bomvu,' I am red; 'ngi mu'le,' I am pretty; 'ngi mude,' I am tall; 'ngi mfutšane,' I am short; 'ngi mdala,' I am old.

'U mkulu,' thou art great; 'u mnandi,' thou art well; 'u mubi,' thou art bad; 'u nzima,' thou art heavy; 'u bomvu,' thou art red.

'Si bakulu,' we are large; 'si mnandi,' we are well; 'si babi,' we are bad; 'si nzima,' we are heavy; 'si bafutšane,' we are short; 'si bomvu,' we are red; 'si badala,' we are old; 'si bade,' we are tall; 'si ba'le,' we are well; 'si mtoti,' we are sweet.

'Ni bakulu,' ye are large; 'ni babi,' ye are bad; 'ni mnandi,' ye are well; 'ni mtoti,' ye are sweet; 'ni ba'le,' ye are pretty; 'ni bade,' ye are tall; 'ni badala,' ye are old; 'ni bomvu,' ye are red; 'ni bafutšane,' ye are short; 'ni nzima,' ye are heavy; 'ni banɪinyane,' ye are small.

2. The agreement and construction of nouns and verbs, used as adjectives, do not differ essentially from their use as nouns and verbs; hence they require no particular notice in this connection, further than what has been already given (§§ 126., 128., 129., and 130).

§ 138. In respect to the comparison of adjectives, the different degrees are expressed—*(a.)* by inflection, as in the formation of the diminutive, (see § 127.); and *(b.)* by the use of separate additional words, as *ku*, to, in comparison with; *pezu*, over, above; *kakulu*, greatly, very, truly; *impela*, totally; *ukwa'lula*, to surpass. Hence the rules and remarks on this part of adjectives will come more properly in Syntax. But a few examples may be given here; thus, *ngi mkulu kuwe*, I am greater than thou, or I am great in comparison with thee; literally, I am great to thee: *inkomo inkulu kakulu*, or *inkulu impela*, the cow is very large; *umfana lo umkulu pezu kwabanye*, that boy is larger than others.

Sect. 4.—*Numeral Adjectives.*

§ 139. 1. Numeral adjectives express the relation of number and quantity. They may be divided into *definite* numerals; as, *(i)nye*, one; *(zi)mbili*, two, &c.; and *indefinite* numerals; as, *(b)odwa*, alone; *(b)onke*, all; *(aba)nye*, some others.

2. Definite numeral adjectives may be divided into the three classes called *Cardinal*, *Ordinal*, and *Collective*.

§ 140. A. *Cardinal* numbers are those which express a definite number, and answer to the question,—How many? as, *inye*, one; *zimbili*, two; *zintatu*, three.

1. The radical portions of the numerals, from one to five inclusive, are *nye*, one; *bili* or *bini*, two; *tatu*, three; *ne*, four; *'lanu*, five. These all take prefixes, like proper adjectives, according to the class and number of the noun to which they belong; thus, 'umuntu omunye,' or 'omnye,' one person; 'umuntu munye,' the person is one; 'inkomo enye,' one cow; 'inkomo inye,' the cow is one; 'abantu ababili,' two persons; 'abantu babili,' the persons are two; 'izinkomo ezintatu,' three cows; 'amatole mane,' the calves are four; 'izinti zin'lanu,' the rods are six.

2. The radical portions of the cardinal numbers, from six to nine inclusive, are, originally, verbs, or verbs combined with other words; thus, *tatisitupa*, six; *kombisa* or *kombile*, seven; *šiyangalombili*, eight; *šiyagalolunye*, nine. These, like other verbs, take, as their direct nominative, either the simple or the relative pronoun of the noun with which they agree; thus, 'abantu aba tatisitupa,' six persons, or persons who are six; 'abantu ba tatisitupa,' the persons are six, or there are six persons; 'izinkomo ezi kombisa,' six cattle, or cattle which are six; 'izinkomo zi kombisa,' the cattle they are six, or there are six cattle.

Rem. 1.—*(a.)* The signification of these and other terms, and the whole system of numbers will be better understood, by remarking that the natives have little or no idea of numbers in the abstract. They use the decimal system; and always count by pointing out the things counted with their fingers, beginning generally with the little finger of the left hand, and finishing a decade with the little finger of the right hand.

(b.) Having counted five in this way, which the native sometimes indicates by saying, *leda isan'la*, finish the hand, instead of saying, *isi'lanu* or *zin'lanu;* he proceeds with the second hand, and says, *zi tatisitupa (tata-*

isitupa), six, *i.e.*, take the thumb; *zi kombisa* or *zi kombile (komba)*, seven, *i.e.*, point (with the fore finger); *zi šiyangalombili (šiya–izingalo–ezimbili)*, eight, *i.e.*, leave two members (of the hand); *zi šiyagalolunye (šiya–ugalo–olunye)*, nine, *i.e.*, leave one member (of the hand), at the same time shutting up one finger, as he shuts two when he counts eight.

REM. 2.—In place of these terms, others also are sometimes used to represent numbers from six to nine; as, *tandatu*, six; *šiyangalontatu*, seven, *i.e.*, leave three members; *šiyamnwembili (šiya–iminwe–emibili)* eight, *i.e.*, leave two fingers; *ıagatšisile*, nine; also *šiyanwemnye (šiya–umnwe–omnye)*, nine, *i.e.*, leave one finger, at the same time closing one finger, as two are closed when eight are designated.

§ 141. 1. The noun *išumi* signifies ten, and the plural, *amašumi*, tens; *ikulu*, a hundred, and the plural, *amakulu*, hundreds; *inkulungwane*, a thousand, and *izinkulungwane*, thousands.

2. All other numbers are expressed by combining together two or more of those already given; thus, *išumi li nanye*, ten it with one, or *išumi li va nganye*, ten it surpassed by one, or ten and one over, signifies eleven; *išumi nambili*, or *išumi li nambili*, ten and two, or *išumi li va ngambili*, ten plus two, signifies twelve; *išumi nantatu*, or *li nantatu*, or *li va ngantatu*, signifies thirteen, &c.

So *amašumi amabili* signifies two tens, *i.e.*, twenty; *amašumi amatatu*, three tens, *i.e.*, thirty, &c.; *amašumi amabili nanye*, or *a nanye*, or *a va nganye*, signifies two tens and one, *i.e.*, twenty-one; *amašumi amabili nambili*, or *a nambili*, or *a va ngambili*, twenty-two, &c.

REM.—Rules and remarks on the general construction of cardinal numbers belong rather to Syntax; yet, in addition to what has been already said, a few more examples may be given here; thus, *into enye*, one, or another thing; *into inye*, there is one thing, or the thing is one; *izinto ezimbili*, two things; *izinto zimbili*, there are two things, or the things are two; *imiti emibili*, two trees; *imiti mibili*, there are two trees; *izinto ezi tatisitupa*, six things; *izinto zi tatisitupa*, there are six things, or the things are six; *leta izinto zi be zine*, bring four things, or bring things let them be four; *biza abantu ba be batatu*, call three persons, or call persons let them be three. (See §§ 130., 134., 136.)

L

§ 142. 1. All the digital numeral adjectives and verbs may become nouns by taking the incipient *isi;* thus, *isinye,* one ; *isibili,* two ; *isitatu,* three ; &c.

2. A general scheme of Zulu counting, in some of its simpler terms, is given in the following—

Table of Cardinal Numbers.

1 Isinye.
2 Isibili.
3 Isitatu.
4 Isine.
5 Isi'lanu.
6 Isitatisitupa, *or* isitupa.
7 Isikombisa, *or* isikombile.
8 Isišiyangalombili, *or* šiyamnwembili.
9 Isišiyagalolunye, *or* šiyanwemnye.
10 Išumi.
11 Išumi nanye, *or* išumi li nanye, *or* li va nganye.
12 Išumi nambili, *or* išumi li nambili, &c.
13 Išumi nantatu, *or* li nantatu, &c.
14 Išumi nane, &c.
15 Išumi nan'lanu, &c.
16 Išumi na tatisitupa, *or* nesitatisitupa.
17 Išumi na kombisa *or* nesikombile.
18 Išumi nesišiyangalombili.
19 Išumi nesišiyagalolunye.
20 Amašumi amabili.
21 Amašumi amabili nanye, *or* a nanye.
22 Amašumi amabili a nambili.
23 Amašumi amabili a nantatu.
24 Amašumi amabili a nane.
25 Amašumi amabili a nan'lanu, *or* a nesi'lanu.
26 Amašumi amabili a na tatisitupa, *or* a nesitupa.
27 Amašumi amabili a nesikombisa.
28 Amašumi amabili a nesišiyangalombili.
29 Amašumi amabili a nesišiyagalolunye.
30 Amašumi amatatu.
40 Amašumi amane.
50 Amašumi ama'lanu.
60 Amašumi a tatisitupa.
70 Amašumi a kombisa.

80 Amašumi a šiyangalombili.
90 Amašumi a šiyagalolunye.
100 Ikulu.
101 Ikulu nanye, *or* li nanye, *or* li va nganye.
102 Ikulu nambili, *or* li nambili, &c.
103 Ikulu nantatu, &c.
104 Ikulu nane, &c.
105 Ikulu nan'lanu, &c.
200 Amakulu amabili
300 Amakulu amatatu.
500 Amakulu ama'lanu, &c.
1000 Inkulungwane.
2000 Izinkulungwane ezimbili.

The term 'izigidi' has been used sometimes to signify millions; and 'amatše,' to signify billions.

§ 143. B. *Ordinal* numbers are those which denote a series, rank, or order, and answer the question,—Which one in the series?

The ordinals consist of the numeral nouns, 'ukuḷala,' 'isibili,' 'isitatu,' 'išumi,' 'amašumi amabili,' 'ikulu,' &c.

§ 144. Ordinal numbers are put in the genitive, after the nouns whose rank or order in a series they are used to specify. Sometimes, for the greater emphasis and precision, the relative pronoun of the specified noun is used before the specifying numeral, especially where the limiting ordinal noun is of the decadal character; as, 'umuntu wokuḷala,' the first person; 'umfana wesibili,' the second boy; 'iniwadi yesitatu,' the third book, &c.; 'umuntu o wamašumi amabili,' the twentieth person; 'umuntu o wekulu,' the hundredth person; 'igama lešumi nambili,' the twelfth hymn.

§ 145. C. *Collective* numeral adjectives are those forms of the numerals which signify that several persons or things are taken definitely and unitedly together, in the sense of—both, all three, all four.

Their very nature precludes their use in the singular, though they are found in use with nouns of the seventh and eighth classes.

§ 146. 1. The full form of these collective numerals is that of the adjective used as a predicate preceded by *o* and by the fragmentary pronoun of the noun defined; thus,

Abantu bobabili, both persons; *abantu bobatatu*, all three persons; *imiti yomibili*, both trees; *imiti yomitatu*, all three trees; *amatole omatatu*, all three calves; *izibuko zozine*, all four glasses; *ubuso bobubili*, both faces.

Rem.—Both the form and import would seem to denote that the collective numeral is a contracted combination of the adjective *onke* and the numeral; thus, *bonke-babili*, contracted=*bobabili*.

2. The prefix of these collective numerals is sometimes contracted; as, 'izinkomo zombili' (for 'zozimbili'), both cows; 'zontatu' (for 'zozintatu'), all three; 'zone' (for 'zozine'), all four.

3. Sometimes instead of this specific form of the collective numeral, as in *bo*, *zo*, *yo*, &c., the numeral takes the form of a noun, and is connected with the noun defined, by means of a pronoun, relative or personal, either with or without any intervening euphonic, just as taste and euphony may require. This remark applies more to numbers above five than to those below; thus, 'abantu ba yisikombisa,' all seven persons, or literally, the persons are seven; 'izinkomo ezi yišumi,' or 'izinkomo zonke ezi yišumi;' 'izikati zi yisi'lanu,' or 'ezi 'si'lanu,' or 'zozi'lanu;' 'abafana aba 'mašumi amabili,' or 'abafana bomašumi amabili.'

4. When these collective numerals are used with pronouns of the first and second person (plural), they take the preformative *s* for the first person, and *n* for the second, together with *o*, and the same predicative form as adjectives belonging to personal nouns in the plural; thus, *tina sobabili*, we both; *sobatatu*, all three (of us); *nina nobabili*, you both; *nobatatu*, all three (of you).

Note.—For Numeral Adverbs, see Adverbs, § 320., V.

Sect. 5.—*Indefinite Adjectives.*

§ 147. 1. There are a few radical words, as, *onke*, all, the whole; *odwa* or *edwa*, only, alone; *nye*, one, another, some others; *tile*, certain one, or ones; *ndžalo*, such; *ngaka*, so much; *nansika*, what do you call it?

pi, how many? and *ndže*, so many;—which may be called *indefinite* adjectives, at least in some of their uses.

2. Some of these, as *onke* and *nye*, are of a pronominal character; while *tile* is properly a verb; and the other words, as *ndžalo*, *ngaka*, *pi*, and *ndže*, are used more frequently as adverbs than as adjectives.

§ 148. 1. *a.* *Onke* and *odwa*, or *edwa*, take, as a prefix, the fragmentary pronoun, or preformative of the noun with which they agree; thus,

Abantu bonke, all people; *izinto zonke*, all things; *izwe lonke*, the whole country; *tina sodwa*, we alone; *abafana bodwa*, boys only; *ilizwi lodwa*, a word only; *mina ngedwa*, I only or alone.

b. But instead of the usual fragmentary pronoun *w* (*u*=*w*) of the personal nouns, first class, singular, *y* is used with *edwa*, as more precise and euphonic, and corresponding to the definitive pronoun of that class; thus, *yena yedwa*, he alone or only. (See § 164., 2.)

2. *Nye* is the root of the cardinal number for *one*, and its inflection here, as an indefinite numeral, meaning —some, others, &c., is the same as when used as the first of the cardinal series, its import depending upon its connection and position; thus,

Abanye ba tanda, abanye ba zonda, some love, some (or others) hate; *izinkomo ezinye zi fikile, ezinye a zi ka fiki*, some cows have come, and some have not yet come.

3. *Tile* is from the verb *uku ti*, to say, to wit, to specify, and follows the inflection of similar verbs in its relation to nouns and pronouns. It is often used in the sense of—a certain one, any one, some one, referring especially to some person or thing before specified; as,

Umuntu o tile, a certain person, or the said person; *abantu aba tile*, certain persons. The verbal noun is sometimes used in the genitivo-locative form; thus, *wena wa sekutini*, thou of a certain (place or character), that is, thou shade of my ancestors, thou tutelar ghost.

4. *Ndžalo*, *ngaka*, *pi*, and *ndže*, are properly adverbs, though they are often used as predicates of pronouns, in which case they have more the force of indefinite adjectives; thus, *ku ndžalo*, it is so, or it is such; *ba ndžalo laba 'bantu*, such are this people; *amanʻla a ngaka*,

such power; *zi ngaka*, they are so great; *ba pi na?* they are how many? also *ba ngapi na?* literally, where are they? primarily, as to place, and then, by implication, as to number; *ba ndže*, they are so many.

5. *Nansika* is a word of a general indefinite character, used in the sense of—What do you call it? &c., when one has forgotten a thing, or a person, and is trying to recollect the name; thus,

I—i—i nansika, it—it—it is such—or what do you call it? *ba—ba—ba nansika—ba ngabantu ba ka 'Fodo*, they—they—who are they? strange I have forgotten—oh, they are the people of Fodo.

CHAPTER IV.

PRONOUNS.

§ 149. There is a class of relational words in the Isizulu, which may be used either instead of specific names of objects alluded to, in order to prevent a needless repetition; or they may be used in addition to those names, in order to secure precision of reference, or point out the relations of personality. Hence these words are called *pronouns (pronomina*, for nouns). They may be used either as *substitutes* or as *complements*.

1. Some of them are *substitutes*, inasmuch as they may stand not only for nouns, but also for adjectives, for a sentence, or a part of a sentence, or for a series of propositions.

2. They often serve also, at least some of them, in a *complemental* character, inasmuch as, even when the noun is used, they are required along with it, or in addition to it, to give limits and connection to its meaning, and prevent ambiguity, by designating its person and its relative position in regard to the discourse in which it appears.

§ 150. All these pronouns—these relational substitutes and complements—present, in themselves, an index to the noun for which they stand, or to which they refer, by exhibiting in their very form a marked resemblance to

the nominal incipient—the more essential, fixed portion of the pronoun being often a mere image of the noun's incipient; thus,

The personal pronouns *si*, *sona*, the demonstratives *esi* or *lesi*, and the relative *esi*, present a marked likeness to the incipient *isi* of the fourth class, singular; as, *isibuko*, *isifo*, *isikati*, &c.; and the pronouns *ba*, *bona*, *aba* or *laba*, and *aba*, all bear the image of the incipient *aba* for nouns of the first class plural number; as, *abafana*, &c.

Rem.—In some instances, however, the image is rendered obscure, at least to the superficial eye, on account of contractions and other changes required by euphony; thus, the relation of the pronouns *li*, *lona*, *eli*, *leli*, &c., to the noun *igama*, is not so outwardly manifest as it would be, should the full form of the incipient, *ili*, be used in that noun, making *iligama;* and the relation of *yi* and *yona*, to *inkosi*, and of *wu* and *wona*, to *umfula*, is obscured in a measure by the addition of the semi-vowels *y* and *w* to *i* and *u*, or by the change of these vowels (*i* and *u*) into their cognates *y* and *w*. (See §§ 16., IV., 35., 2., 3.)

Sect. 1.—*Classification of Pronouns.*

§ 151. Pronouns may be classified in several different ways, one of which is as follows :—

I. *Substantive* pronouns, or those which can stand for nouns as substitutes, but cannot combine with them as attributes ; as,

Ngi, *mina*, I ; *ni*, *nina*, ye; *ba*, *bona*, they; *li*, *lona*, *si*, *sona*, it, &c.

II. *Adjective* pronouns, or those which can combine with nouns attributively, like adjectives, to qualify or limit them; as,

Leli 'lizwe, this country; *laba 'bantu*, these persons; *inkomo yami*, my cow; *izinto zake*, his things; *abantu bonke*, all people, or every body.

III. *Adverbial* pronouns, or those which can combine with verbs to modify their meaning; as,

Kona, then, here, &c.; *pi* or *ngapi*, where? *ngani*, why? by what? *ini*, what ? why ?

§ 152. Pronouns may be conveniently divided also into the four classes called, *Personal*, *Relative*, *Demonstrative*, and *Interrogative*.

SECT. 2.—A. *Personal Pronouns.*

§ 153. 1. As the persons or things mentioned in the discourse are looked upon as playing different parts or characters, according to their position as respects the act of *speaking*, that class of words which is especially intended to mark such position, has been denominated *personal* (*persona*, a character, part).

2. Hence personal pronouns are not mere substitutes for the names of the persons or things for which they stand. They involve personality also. They serve to express the relation of an object to the speaker, showing whether the object is the *speaker himself*, the first person; or the person or thing *addressed*, the second person; or the person or thing *spoken of*, the third person.

3. Personal pronouns have, therefore, *three persons;* as, *ngi* or *mina*, I; *u* or *wena*, thou; *u* or *yena*, *li* or *lona*, *ku* or *kona*, *ba* or *bona*, &c., he, she, it, they, &c.

§ 154. *Gender*, as a distinction of sex, does not pertain to the pronoun, either in form or signification; though the difference between personal and impersonal is marked, to some extent, in pronouns as in nouns—those pronouns which refer to nouns of the first class being, as the nouns are, generally, personal; while those which refer to other classes, are, like the nouns, of course, for the most part, impersonal.

§ 155. 1. Personal pronouns have two *numbers*, singular and plural, and different forms to express the same; as,

Ngi and *mina*, I or me; *si* and *tina*, we or us; *u* and *wena*, thou or thee; *ni* and *nina*, ye or you.

2. In the third person, the form of the pronoun follows the form of the nominal incipient in respect to both number and class; thus,

The pronouns *l*, *li*, *lo*, *lona*, *alo*, &c., all exhibit a likeness to the incipient *ili*, as in *ilizwi;* the pronouns *s*, *si*, *so*, *sona*, &c., all resemble the incipient *isi*, as in *isifo;* and the pronouns *b*, *ba*, *bo*, *bona*, &c., all resemble the incipient *aba*, as in *abantu*.

§ 156. 1. Zulu pronouns can hardly be said to have any variety of form or inflection to distinguish *cases*,

least of all, to make any general distinction in form between the nominative and the accusative. Almost the only instance of a variation, to mark the two, is in the third person, first class, singular, simple form, where *u* (sometimes *a* or *e*) is used as nominative, and *m* or *mu* as accusative.

2. But, generally, the same form of the pronoun may be either the subject or the object (nominative or accusative) of the verb, according to its locality and connection; thus,

Ngi ba tanda, I them love; *ba ngi tanda*, they me love; *bona ba si tanda*, they, they us love; *tina si ba tanda*, we, we them love. (§ 162., Rem.)

Rem. 1.—The use of *wa* instead of *a*, in the accusative, third person, second class, plural; of *wu* instead of *u*, sixth class, singular; and of *yi* instead of *i*, third class, singular, and sixth class, plural; and of *ku* or *wu* instead of *u*, second person, singular, is merely a euphonic variation, which occurs as well in the nominative as accusative, where similar (euphonic) circumstances require.

Rem. 2.—Some forms, as *mina*, *tina*, *wena*, &c., may be not only either nominative or accusative, but they may be put also in the genitive, and be governed by *ka*, like the names of persons; as, *inkomo ka mina*, a cow of me, *i.e.*, my own cow.

§ 157. 1. If the cases of pronouns in Isizulu be determined according to the *sense*, and designated by a very common class of terms, there are three—the *Nominative*, *Genitive*, and *Accusative*.

2. And if these be subdivided and designated according to their *forms*, it will give what may be called:—

a. The *Simple* nominative and accusative; as,

Ngi, I, me; *si*, we, us; *ni*, ye, you; *i* (*yi*), *li*, *ku*, &c., it; *ba*, they, them; *zi*, they, them, &c.

b. The *Conjunctive* accusative and genitive; as,

Kumi, to me; *nami*, with me; *ngami*, by or through or on account of me; *yami*, *lami*, *bami*, *zami*, &c., of me; *kuti* or *kwiti*, to us; *nati*, with us; *ngati*, by or through us; *yetu*, *zetu*, &c., of us; *kubo*, to them; *nabo*, with them; *yabo*, *labo*, *zabo*, &c., of them.

c. The *Definitive* nominative, accusative, and genitive; as,

Mina, I or me, or I myself, me myself; *ka mina*, of myself; *tina*,

we, us, or we ourselves, us ourselves; *ka tina*, of ourselves; *bona*, they, them, &c.; *ka bona*, of them or of themselves, &c.

§ 158. 1. But pronouns may be divided and named, perhaps more conveniently and properly, according to their different forms and offices; and these divisions be regarded rather as different *kinds* than as cases of pronouns.

2. There are, then, *six kinds* of personal pronouns, each kind having its own leading *variety of form*, and each form bearing more or less of likeness to the incipient of the noun for which it stands or to which it refers.

3. These different kinds may be denominated, according to their office, the *Preformative*, the *Simple*, the *Conjunctive*, the *Definitive*, the *Possessive*, and the *Reflective*.

§ 159. *A.* The PREFORMATIVE pronoun is of a fragmentary genitival character.

(a.) It consists, in most cases, of the consonant, or else of a semi-consonant cognate to the vowel, of the simple pronoun; or, (what amounts to the same,) primarily, and in the third person, it consists of the leading consonant or semi-vowel, or both together, of the nominal incipient to which it refers; as,

Ng from *ngi*; *n* from *ni*; *w* from *u*; *y* from *i* or *im*, *in*, or *imi*; *l* from *li* or *ili*; *b* from *ba* or *aba*; *z* from *zi* or *izi*, *izim*, or *izin*. (See § 103.)

(b.) But, for the plural of the second class *ama*, the fragmentary preformative is *a*, which coalesces or is absorbed in the initial vowel of the noun with which it is used; and for the singular of the fifth class, and for the eighth class, the fragmentary preformative consists of a consonant and a semi-vowel, *lw* and *kw*.

REM. 1.—The *w* in *lw* and *kw* is sometimes heard but faintly, if not quite elided, especially before *o*. The *w* is always dropped in the fragmentary preformative of the seventh class, because of its incompatibility with *b*. (See § 25., Rem.)

REM. 2.—What is here denominated a *preformative*, or fragmentary genitive pronoun, has been called, by some, the "euphonic letter." But to this term there are objections. (See § 35., Rem. 2.)

§ 160. 1. The office of the preformative pronoun is to serve with the genitive particle *a*, in forming the genitive case of nouns and pronouns, and to point out the relation of source, origin, property, or possession, between the limiting noun and the noun limited—between the possessor and the thing possessed; thus,

Izinkomo zenkosi, cattle of the chief; *abantu benkosi*, people of the chief; *abantu bami*, people of me, my people; *abantu ba sEmona*, people of or from Umona; *isifo somfana*, sickness of the boy; *ilizwe lomlungu*, country of the white man. Here the preformative *z*, in *zenkosi*, shows the relation of this word to *izinkomo*, from whose incipient, *izin*, the preformative is obtained; so the *b*, in *benkosi*, points to *abantu*, in whose incipient the *b* is found; so *s*, in *somfana*, refers to *isifo*, and *l*, in *lomlungu*, to *ilizwe*, &c.

2. The preformative pronoun is prefixed also to the pronominal adjectives *onke*, *odwa*, or *edwa*, to show their relation to the noun or pronoun with which they agree; thus,

Abantu bonke, all people; *izwe* or *ilizwe lonke*, the whole country; *ni nodwa*, ye only; *si sodwa*, we only. (See § 148.)

§ 161. *B.* The SIMPLE pronoun is of a *complemental*, and also of a *verbal* character, being used in addition to the noun, even when that is expressed, and constituting, always, the direct subject, and often the direct object, (nominative or accusative,) of the verb; thus,

Abantu ba ya hamba, people they do go; *u fikile umfana*, he has arrived the boy; *abantu ba si tanda isinkwa*, the people they it love bread; *ba zi bonile izinkomo*, they them have seen the cattle.

§ 162. 1. The simple pronoun has also an elementary or radical character, as its name implies. This character is particularly manifest in the simple pronouns of the first and second persons; as, *ngi*, *si*, *u*, *ni*. In the third person also, it comprises the principal, the more essential element of the incipient of the noun for which it stands; thus,

From the incipient *umu*, *um*, or *u*, of the first class, singular, comes the simple pronouns *u*, and *m* or *mu*; from the plural incipient *aba* or *o*, comes the simple pronoun *ba*; from *ili*, the pronoun *li*; from *im* or *in*, the pronoun *i* or *yi*; from *isi*, *si*, &c.

2. This pronoun may be considered as elementary also from the extent to which it is found to enter into the formation of other pronouns, not only personal, but also the relative and demonstrative classes; thus,

The relative corresponding to the simple *u*, is *o* (the relative particle *a–u*), and the demonstrative is *lo* or *lowo;* corresponding to *ba* is the relative *aba* (*a–ba*), and the demonstrative *laba* or *aba;* corresponding to *li* is the relative *eli* (*a–i–li*), and the demonstrative *leli* or *eli;* &c.

REM.—The same form of the simple pronoun is both nominative and accusative, with some exceptions, mostly euphonic; thus, *ngi, si, ni, ba, li, zi, lu, bu,* and *ku,* are the same in both cases, except sometimes in the accusative they precede a vowel verb, which causes *i* or *a* to be elided, and changes *u* into *w.* The second person singular *u* is generally hardened by *k*,=*ku,* in the accusative; so *a,* third person plural, second class, generally takes its cognate consonant *w*,=*wa,* in the accusative; and *i,* third class, singular, and sixth class, plural, takes its cognate *y*,=*yi,* in the accusative. In the first class, singular, *u* (*a* or *e*) is used as nominative, and *m* or *mu* as accusative.

The same changes—eliding *i* or *a* in *si, ni, ba,* &c., or hardening *u* by *k,* and sometimes by *w,* and *i* by *y*,=*yi, a* by *w*,=*wa,* &c., are made in these pronouns when used as nominatives, whenever the same circumstances occur to require them.

The principles, on which these changes are made, have been explained already, chiefly in § 16.; and examples of them occur in every part of the verb, particularly in the imperative mode, in the negative forms, and in vowel verbs.

§ 163. *C.* The CONJUNCTIVE pronoun, as *mi, ti, bo, lo,* &c., is always joined with some other word, being used:—

(a.) As a suffix to a preposition or a conjunction; thus, *kumi,* to me; *nami,* with me, *or* and me; *kuti* or *kwiti,* to us; *nati,* with *or* and us; so, *kubo, nabo, ndžengabo, ndžengalo.*

(b.) As a suffix to the genitive particle *a,* and the preformative of the governing noun; thus, *wami (umfana wami,* boy of me); *bami (abantu bami,* people of me); *yami (inkomo yami,* cow of me); so *wabo, babo, yabo, walo, balo,* &c. This makes the possessive pronoun, which see § 166.

(c.) The conjunctive pronoun is compounded with the relative pronoun, and a preposition, to both of which it is suffixed in forming the reflective pronoun; thus, *ngokwami, ngokwabo,* &c. (See Reflective Pronouns, § 167.)

(d.) It is also combined, as a prefix, with *na,* in

forming the definitive pronoun; thus, *mina*, *tina*, *bona*, &c. (See Definitive Pronouns, § 165.)

(e.) *Yo* and *ko* are often suffixed to verbs in accessory clauses; thus, *umfana o lungileyo*, a good boy; *into e ngi tandileko*, a thing which I love.

REM.—As the object of a preposition, the conjunctive pronoun has an *accusative* character; as entering into the formation of the possessive, reflective, and definitive pronouns, it has a *compositive* character; as never used by itself, it is *inseparable*. It is often used in addition to the noun to which it refers; as, *kubo abantu*, to them the people, which gives it a *complemental* character.

§ 164. 1. The conjunctive pronoun is formed from the simple or elementary, in most cases, by a change in one of the letters in the latter, generally the final vowel *a*, *i*, or *u*, into *o*. This rule holds in all the classes and numbers of the third person, save the singular of the first class. Thus, from the simple *ba* comes the conjunctive *bo*; from *li* comes *lo*; from *si*, *so*; from *a* or *wa*, *wo*; from *i* or *yi*, *yo*; from *zi*, *zo*; &c.

2. But in the first class, third person, singular, from *u* (*a* or *e*) comes *ye*, the sharp, direct, positive form *u* being softened to *a* or *e* in most derivative forms and accessory clauses, and yet preserved, and ease of enunciation promoted by the use of some euphonic, as *k*, making *ka*; or *ng*, making *nga*; or *y*, as in the form before us, making *ye*. In the first person singular, *ng*, of the simple *ngi*, changes to *m*, making the conjunctive *mi*; in the plural, *s* changes to *t*, making *ti* (or *iti*); in the second person singular, *u* changes to *we* (a compound of *u*–*e*=*we*). In the plural, both the simple and the conjunctive are the same, *ni*, except where the conjunctive takes, as it does sometimes, the fuller form *ini*, instead of the simple *ni*.

§ 165. *D.* The DEFINITIVE pronoun, which, as just remarked (§ 163., *d.*), is made up of the conjunctive pronoun and the sufformative particle *na*, as *mina*, *tina*, *bona*, &c., is used sometimes for emphasis or to give an accurate and forcible specification of a person or thing. It has also a euphonic and sometimes an idiomatic use. It has sometimes the force of a noun, and may be used

like nouns in the nominative, genitive, and accusative cases; and hence may be called the *substantival* pronoun.

The rules for the use of this pronoun, with suitable illustrations, belong rather to Syntax; though a few examples may be introduced in this connection; thus, *ngi y' azi mina*, I know, I (though you and others do not); *wena u tini na*? what sayest thou, thou (and not another)? *si ya ba tanda bona*, we love them, or we do them love, them; *yebo tina*, yes we (are all of the same opinion); *izinkomo zi ka mina*, my own cattle.

§ 166. *E.* The POSSESSIVE pronouns consist, for the most part, of the conjunctive form, to which is prefixed the genitive particle *a*, and the fragmentary preformative of the noun possessed or limited; thus, *abantu bami (b–a–mi)*, the people of me, or my people; *ilizwi labo (l–a–bo)*, their word; *isibaya sazo (s–a–zo)*, their fold.

REM. 1.—The possessive forms *etu* and *enu*, of the first and second person, plural, are irregular, being derived possibly from obsolete forms, as *itu*, *inu*, but more probably from *iti* and *ini*, whose initial vowel, *i*, coalesces with the genitive particle *a*, and makes *e*, and whose final vowel, *i*, has been changed to *u*, for the sake of greater fullness and ease of utterance, the two changes giving *etu* and *enu*.

REM. 2.—The possessive forms *ako* of the second person, singular, and *ake* of the third person, singular, first class, are also irregular, being formed possibly from obsolete roots, but more probably from the simple pronoun *u*, hardened by *k*, and changed, in the one case to *o*, and in the other to *e*, to relieve the sharpness of the vowel *u*, to make a clear distinction between these two persons, and at the same time secure greater precision, fullness, and variety. (See § 164., 2.)

§ 167. *F.* The REFLECTIVE pronoun is of a compound, relative, personal, accusative character, consisting of the preposition *nga*, the general indefinite relative *oku*, and the possessive personal pronoun *ami*, *ako*, *enu*, *etu*, *ake*, or *abo*, &c., according to the number, person, and class, of the noun referred to; thus,

Ngokwami (*nga–oku–ami*), in respect to me, or myself, or in respect to that which pertains to me; *ngokwetu*, in respect to us; *ngokwake*, in respect to him, &c.

§ 168. The different forms of the preformative, simple, conjunctive, definitive, possessive, and reflective pronouns, in their several persons, classes, and numbers, are compendiously given in the following—

Table of Personal Pronouns.

	CLASS.		NUMBER.	PREFORMATIVE.	SIMPLE, VERBAL.	CONJUNCTIVE.	DEFINITIVE.	POSSESSIVE.	REFLECTIVE.
		FIRST PERSON	singular	ng	ngi	mi	mina	ami	ngokwami
			plural	s	si	ti *or* iti	tina	etu	ngokwetu
		SECOND PERSON	singular	w	u, ku, wu, *or* w	we *or* ko	wena	ako	ngokwako
			plural	n	ni	ni *or* ini	nina	enu	ngokwenu
THIRD PERSON.		INCIPIENTS.							
	1	umu, um, u	singular	w	u, a, e, w, m, mu	ye *or* ke	yena	ake	ngokwake
		aba, o	plural	b	ba, be	bo	bona	abo	ngokwabo
	2	ili, i	singular	l	li	lo	lona	alo	ngokwalo
		ama	plural	a	a, e, wa, w	wo	wona	awo	ngokwawo
	3	im, in	singular	y	i, yi, y	yo	yona	ayo	ngokwayo
		izim, izin	plural	z	zi	zo	zona	azo	ngokwazo
	4	isi	singular	s	si	so	sona	aso	ngokwaso
		izi	plural	z	zi	zo	zona	azo	ngokwazo
	5	ulu, u	singular	lw	lu	lo	lona	alo	ngokwalo
		izi, izim, izin	plural	z	zi	zo	zona	azo	ngokwazo
	6	umu, u	singular	w	u, wu, w	wo	wona	awo	ngokwawo
		imi	plural	y	i, yi, y	yo	yona	ayo	ngokwayo
	7	ubu, u	s. and p.	b	bu	bo	bona	abo	ngokwabo
	8	uku	s. and p.	kw	ku	ko	kona	ako	ngokwako
				Gen.	*Nom. & Acc.*	*Acc.*	*N. G. & A.*	*Gen.*	*Acc.*

§ 169. Sometimes two different kinds or forms of personal pronouns are compounded:—

a. For the greater emphasis; thus, *uwena*, thou thyself; *uyena*, he himself; *itina*, we ourselves; *inina*, ye yourselves.

b. They may be used together, but not united, as subject and predicate; thus, *u yena*, he is he, or it is he, or he is the one; *i tina*, it is we; *u wena*, it is thou; so, *ku nguye*, it is he; *ku nguwe; i nguye; ku yiyo.*

c. But a more common compound is that of the simple with the conjunctive form to express the efficient agent after passive verbs, sometimes with, and sometimes without, a euphonic; thus,

Ku biziwe iyo inkosi, it is demanded by him the chief; *kwenziwe ngimi*, or *uye* or *nguye*, it was done by me, or by him. The definitive form is sometimes used in this way; thus, *kwenziwe mina, imina*, or *umina, yena*, or *uyena*, or *nguyena*; it was done by myself, or by himself, &c.

d. The simple and conjunctive forms of the pronouns are sometimes used after the negative formula *a si*, (negative *a*, pronoun *i*, with euphonic *s* to prevent hiatus, see § 35., 5.); thus,

A si ngimi, it is not I; *a si nguye*, it is not he; *a si yiyo*, it is not it. Or the conjunctive form may be used without the simple; as, *a si mi; a si ye; a si yo.*

Sect. 3.—B. *Relative Pronouns.*

§ 170. The relative pronoun, for nouns of the third person, consists of the relative particle *a* combined with the initial vowel of the nominal incipient, together with the personal pronoun, (generally the simple, but sometimes the conjunctive or the definitive,) of the noun referred to; thus,

The ordinary relative for the first class, singular, is *o* (*a–u*); plural, *aba* (*a–a–ba*): second class, singular, *eli* (*a–i–li*); plural, *a* (*a–a*): for the third class, singular, *e* (*a–i*); plural, *ezi* (*a–i–zi*): fourth class, singular, *esi* (*a–i–si*); plural, *ezi*, &c. So for the fifth class, singular, *olu*, plural *ezi*; sixth class, singular, *o*, plural *e*; seventh class, *obu*; eighth class, *oku*.

§ 171. 1. The relative pronouns used for the first and second persons are sometimes the same as those used for the third person first class—

O (*a–u*) being used for the first and second persons singular; thus, *ku ngimi o tanda*, it is I who love; *ku nguwe o tanda*, it is thou who lovest; and *aba* (*a–a–ba*) being used for the plural; thus, *tina*, or *tin' aba tanda*, we who love; *nina*, or *nin' aba tanda*, ye who love.

2. But the form of the relative pronoun often used for these first and second persons, consists of the personal pronouns, together with the relative *o* (*a–u*) for the first and second person singular; and *e* (*a–i*) for the first and second person plural; thus,

Mina ongi tanda, I who love; *wena o tanda*, thou who lovest; *tina*, or *tin' esi tanda*; *nina*, or *nin' eni tanda*.

§ 172. 1. When the relative pronoun is nominative, the relative and the personal parts are generally joined in one word, as in the two foregoing paragraphs.

2. But where the relative is the accusative—*the object of a verb*—the personal part is separated from the relative—the relative being put before the direct nominative of the verb, or made to coalesce with it; and the personal part being put, if of the simple form, immediately before the principal verb, but if of the definitive form, immediately after the verb; thus,

Umuntu o ngi m biza; the person whom I call—literally, whom I him call; *umuntu o ngi biza yena*, the person whom I call him; *umuntu o ngi ya ku m biza*, the person whom I shall him call; *umuntu o ngi ya ku biza yena*, the person whom I shall call him; *abantu o ba biza*, (*o=a(–a)–u,*)—the people whom thou them callest; *abantu o ya ku ba biza*, or *o ya ku biza bona*, the people whom thou wilt them call, or whom thou wilt call them; *ilizwe e ba li tanda abantu*, the country which they it love the people, *i.e.*, the country which the people love; *ilizwe e ba tanda lona*, the country which they love it.

3. When the relative is *the object of a preposition*, the personal part is of the conjunctive, or sometimes of the definitive form, and put, in both instances, after the principal verb; thus,

Umuntu o ngi zwile kuye, or *ku yena*, the person from whom I have heard, or as to whom I have heard from him; *igama e si bizwa ngalo* or *nga lona*, the name as to which we are called by it.

§ 173. 1. Sometimes either the relative or the personal portion of the pronoun is omitted, in which case the verb often terminates in the pronominal euphonic suffix *yo* or *ko*, (see § 163., *c.*); thus,

Umuntu ba m tandayo, the person whom they love ; *abantu si ba bonileyo*, the people whom we have seen ; *le 'nto e ni letileyo*, that thing which ye have brought.

2. Sometimes when the relative and its clause is of a very parenthetic incidental character, the more usual direct or positive form of the relative part of the pronoun, as *a* and *o*, are changed to *e*, the verb taking the suffix *yo* or *ko;* and sometimes this oblique from *e*, (instead of *a* or *o*,) with the above suffix *yo* or *ko*, is apparently used merely for the greater euphony and variety; thus, *amahaši e* (for *a*) *ngi wa sulileyo; ukuŕa e* (for *o*) *si nga ku pekanga; abafana e si ba fundisayo; yena e* (or *o*) *si m bonileyo.*

§ 174. 1. The relative pronoun of the possessive character is placed occasionally before the noun limited or possessed, the initial vowel of the noun being elided; thus,

Abantu aba 'nkosi, the people whose chief ; *inkosi e 'bantu*, the chief whose people ; *izinkomo ezi 'lizwe*, the cattle whose country. Sometimes the greater part of the nominal incipient is elided ; thus, *umuntu o 'nkomo*, the person whose cattle (plural).

2. Sometimes the personal pronoun, possessive, referring to the noun possessed or limited, is also used in addition to the relative ; thus,

Umuntu o 'nkomo zake, the person whose cattle of him; *ilizwe eli 'bantu balo*, the country whose people of it ; *ilanga eli 'kukanya kwalo*, the sun whose light of it.

3. The relative pronoun is very often omitted in examples like the foregoing, and the personal only used; thus,

Abantu inkosi yabo, the people whose king,—literally, the people the king of them ; *umuntu izinkomo zake*, the person the cattle of him, *i.e.*, whose cattle; *umuntu ibizo lake*, the person his name, *i.e.*, whose name.

§ 175. The different forms of the relative pronouns for the different persons, numbers, and classes; and the dif-

ferent varieties of form, as nominative and accusative; with the simple, definitive, or conjunctive of the personal pronouns; and the possessive with nouns, may all be exhibited, in a compendious manner, in the following—

Table of Relative Pronouns.

	CLASS.	NUMBER.	NOMINATIVE.	ACCUSATIVE.							POSSESSIVE
				direct form.	indirect form.	before the verb.	after the verb.	with a preposition.			
FIRST PERSON		singular	o *or* ongi	o *or* e	—	ngi	*or* mina	*or* mi			ongi 'mlomo
		plural	esi *or*	e *or*	—	si	,, tina	,, ti			esi 'mazwi
			aba	a	—	ba	,, bona	,, bo			aba 'mazwi
SECOND PERSON		singular	o	o *or* e	—	ku	,, wena	,, we			o 'lizwi
		plural	eni *or*	e *or*	—	ni	,, nina	,, ni			eni 'zingubo
			aba	a	—	ba	,, bona	,, bo			aba 'zingubo
THIRD PERSON.	INCIPIENTS.										
	1	singular	o	o *or* e	—	m	,, yena	,, ye			o 'nkomo
		plural	aba	a *or* e	—	ba	,, bona	,, bo			aba 'mikuba
	2	singular	eli	e	—	li	,, lona	,, lo			eli 'bantu
		plural	a	a *or* e	—	wa	,, wona	,, wo			a 'mikaulo
	3	singular	e	e	—	yi	,, yona	,, yo			e 'sibaya
		plural	ezi	e	—	zi	,, zona	,, zo			ezi 'mizi
	4	singular	esi	e	—	si	,, sona	,, so			esi 'bantu
		plural	ezi	e	—	zi	,, zona	,, zo			ezi 'bantu
	5	singular	olu	o *or* e	—	lu	,, lona	,, lo			olu 'manzi
		plural	ezi	e	—	zi	,, zona	,, zo			ezi 'manzi
	6	singular	o	o *or* e	—	wu	,, wona	,, wo			o 'zibuko
		plural	e	e	—	yi	,, yona	,, yo			e 'zilwane
	7	s. and p.	obu	o *or* e	—	bu	,, bona	,, bo			obu 'bala
	8	s. and p.	oku	o *or* e	—	ku	,, kona	,, ko			oku 'kuzwa

im, in / izim, izin
isi / izi
ulu, u / izi, izim, izin
umu, u / imi
ubu, u
uku

REM.—The dash (—), between the accusative forms of the relative, represents the place of the personal pronoun nominative, and of the auxiliary to the verb; thus, *ngi ya fa mina o* BA *ngi bulala*, I am dying I whom they me kill;—where *ba* takes the place of the blank in the table, between *o* and *ngi*, first person singular. So again, *lo 'muntu e si* YA KU *m biza u godukile*, that person whom we shall call has gone home;—where *si ya ku* take the place of the blank in the table, between *e* and *m*, third person, first class, singular.

SECT. 4.—C. *Demonstrative Pronouns.*

§ 176. The demonstrative pronoun, like the personal and relative, varies in form according to the person, class, and number of the noun to which it relates.

1. The simple form of the demonstrative, and that which relates to the nearest person or thing, is composed of the relative, and of the preformative *l;* thus,

Lo umfana, or *lo 'mfana*, this boy; *laba abantu*, or *laba 'bantu*, these people; *le inkomo*, or *le 'nkomo*, this cow; *leli 'lizwe*, this country.

2. The dissyllabic relative sometimes neglects to take the preformative *l*, in its use as a demonstrative; thus,

Eli izwe, this country; *olu 'luti*, this rod; *esi 'sifo*, this sickness.

§ 177. The demonstrative pointing to the person or thing more distant is formed from the simple demonstrative, which points to the nearer person or thing, by changing the final vowel, *a*, *i*, or *u*, of the latter, into *o*, in all dissyllabic forms; thus, *lelo*, that; *labo*, those; *eso* or *leso*, that; *oko* or *loko*, that; &c. But to monosyllabic forms, there is an addition of a syllable; as, *wa* or *wo*, to *lo*, making *lowa* or *lowo*, that, for the first and sixth classes singular; and to *la*, making *lawa* or *lawo*, for the second class plural; and *yo* to *le*, making *leyo*, for the third class singular; thus,

Lowa or *lowo 'muntu*, that person; *lawa* or *lawo 'mazwe*, those countries; *leyo 'nkomo*, that cow.

§ 178. When the demonstrative pronoun refers to a person or thing very far or most distant, it suffixes the syllable *ya*, generally to the simple form which refers to the nearer person or thing, but sometimes to the other

form which signifies the more remote; and this suffix *ya* takes the accent, the strength and prolongation of which are made to correspond to the greatness of the distance; thus,

Lowaya umuntu, that person yonder, or away in the distance; *leliya izwe*, that distant country; *labaya abantu*, those people yonder.

REM. 1.—The initial vowel of the noun is not often elided with this kind of demonstrative.

REM. 2.—The *l*, characteristic of the demonstrative pronoun, is always used when that pronoun and its noun are put in the genitive to limit another noun, except in some cases when the demonstrative follows the noun which it qualifies. The use of *l*,—the full form of the demonstrative—after the genitive particle *a*, prevents a hiatus, and gives force and prominence to that particle and its accompanying fragmentary preformative; thus, *inkomo ya lo 'muntu*, the cow of this man; *isizwe sa leyo 'nkosi*, the tribe of that chief; *imizi ya leliya ilizwe*, the kraals or villages of that distant country.

REM. 3.—The demonstratives *lo*, *la*, *le*, this, are sometimes made more conspicuous and emphatic by suffixing *na*, making *lona*, *lana*, *lena*; as, *lona 'muntu*, this very person, or this person here; *inkomo lena*, this same cow, or this cow here.

§ 179. The principal forms of the demonstrative pronouns, according to the class and number of the nouns to which they belong, and according as they refer to the nearer, more distant, or most distant person or thing, are presented in the following—

Table of Demonstrative Pronouns.

	CLASS.	INCIPIENTS.	THIS.	THAT.	THAT YONDER.
SINGULAR.	1	umu, um, *or* u	lo, lona	lowa *or* lowo	loya *or* lowaya
	2	ili *or* i	leli	lelo	leliya
	3	im *or* in	le, lena	leyo	leya
	4	isi	lesi	leso	lesiya
	5	ulu *or* u	lolu	lolo	loluya
	6	umu *or* um, &c.	lo, lona	lowa *or* lowo	lowaya
	7	ubu *or* u	lobu	lobo	lobuya
	8	uku	loku	loko	lokuya
			THESE.	THOSE.	THOSE YONDER.
PLURAL.	1	aba *or* o	laba	labo	labaya
	2	ama	la, lana	lawa *or* lawo	lawaya
	3, 4 and 5	izim, izin, izi, &c.	lezi	lezo	leziya
	6	imi	le, lena	leyo	leya

SECT. 5.—D. *Interrogative Pronouns.*

§ 180. 1. There is, radically and strictly, but one interrogative pronoun, namely, *ni*, what? But this one radical enters, as a constituent, into several different interrogatives of a pronominal character; as, *ubani, ini, ngakanani;* and into many others of an adverbial character; as, *yini, ndžani, kangakanani.*

2. There is, however, another interrogative, *pi*, where? whence? whither?—which, though properly an adverb, is often used in a pronominal sense; as, *upi*, or *mupi*, who? *ipi, lipi, kupi*, &c., which?

REM.—The interrogative *ni*, as well as *pi*, is always properly followed, either directly or indirectly, by the complemental interrogative particle *na;* thus, *igama lini na* ? what name ? *ubani na* ? who ? *kupi na* ? where is it ? *ku yipi inkomo na* ?

§ 181. 1. The interrogative *ni* always unites with the verb, preposition, or other word by which it is preceded, since it has an influence on these words to carry the accent forward, in words of more than one syllable, from the penultimate to the ultimate (§ 51., 2., and § 58., 5., *a.*); thus,

Ba funani na? they want what ? *u nani na*? you are with what? *i.e.*, what is the matter with you? *si hambelani na*? we go for what? *ba lima ngani na*? they dig with what?

2. The interrogative pronoun *ni*, when it relates to nouns, takes a prefix, like adjectives, corresponding to the class and number of the noun to which it relates, the prefix also varying slightly, as in adjectives, according as the pronoun, *ni*, is used as an attributive, or as a direct predicate; thus,

Ni funa umuti omuni na ? what medicine do you want ? *umuti muni na*? what medicine is it ? *Wa bona isilwane esini na*? What (kind of an) animal did you see? *Isilwane sini na*? What (kind of an) animal is it ?

3. Used in a general impersonal sense, without reference to any particular noun, the usual form of this interrogative is *ini na?* what is it? the prefix being that of the third class singular, as of *into*, a thing. A more full and emphatic form of the question, of the same import,

is *ku yini na?* it is what?—the general pronoun *ku*, of the eighth class, constituting the subject, and *ni* with the prefix *i*, as before, constituting the predicate, before which is used the euphonic copula *y*.

4. Sometimes this pronoun *ni* is used, without any prefix, in direct connection with the noun referred to; in which case the accent of the noun is carried forward from its usual place, the penult, to the final syllable; thus,

Intoni na? or *ku yintoni na?* or *intoni loku na?* what thing (is it)? or it is what thing? or what thing is this?

§ 182. 1. The interrogative pronoun *ubani?* or *ubani na?* who? is composed of the incipient *u*, of the first class of nouns; the substantive verb *ba* (of *uku ba*, to be); and the radical interrogative *ni?*—literally, he is what? *i.e.*, who is it?

2. In its forms and inflections, *ubani* follows the laws of nouns of the first class.

(a.) Ubani makes its plural in *o*, like *udade*, *ubaba*, &c.; thus, *ubani*, plural *obani;* as, *obani na?* who are they? or *ba ngobani na?* they are who?

(*b.*) The personal pronouns corresponding to, or standing for *ubani*, are the same as those which stand for other nouns of the first class, singular and plural; as, *u*, *m*, *ye*, *yena;* *ba*, *bo*, *bona.*

(*c.*) In forming the genitive, *ubani* follows the laws of proper personal nouns, eliding the initial vowel, and being preceded by the genitive particle *a* hardened by *k;* thus, *umfana ka 'bani na?* whose boy? *ku yinkomo yi ka 'bani na?* it is the cow of whom? or whose cow is it?

§ 183. The interrogative *pi* is primarily an adverb of place, signifying, *where?* But it is often used with nouns, taking a prefix, like adjectives, corresponding to the class and number of the noun to which it refers, in which case it sometimes has the force of an interrogative pronoun, equivalent to *who? which?* thus,

Inkomo yake ipi na? his cow where or which is it? *abantu bapi na?* where or who are the people. (See § 148., 4.)

REM.—This interrogative often takes the preposition *nga* before it, for force or euphony; as, *abantu ba ngapi na?* (See Adverbs, § 319., Rem. 2.)

CHAPTER V.

VERBS.

§ 184. 1. A verb is a word which designates a state either of *action* or of *being;* as, *si bona*, we see; *ba hamba*, they walk; *ngi 'lezi*, I sit, exist.

2. A verb expresses not only an assertion or an affirmation, as in the above examples; but it may be used also to command; as, *tula*, be silent; *suka*, depart: or be used to inquire; as, *ni bona na?* do you see? and also to express an action, or state, in a general, abstract sense; as, *uku pila*, to live; *uku tanda*, to love.

§ 185. The *root* of the verb is that which has no inflection, nor connection with person; and from which the infinitive is formed by the use of *uku* (=*to*, in English); as,

Tanda, *azi*, *ya*, &c.; from which, by the use of *uku*, we have *uku tanda*, to love; *ukwazi*, to know; *uku ya*, to go. From this abstract form, all others, in both regular and irregular verbs, are most readily derived.

Rem. 1.—(*a.*) In the case of all regular verbs, this root or ground form constitutes the ordinary imperative in addressing the second person singular; as, *tanda*, love, or love thou; *bona*, see, or see thou.

(*b.*) But in all irregular (monosyllabic and vowel) verbs, the imperative differs from this simple root or stem form of the verb, since in these verbs the ordinary imperative always takes a euphonic preformative—in monosyllabic verbs, *yi;* as, *yiya*, (from *ya*,) go, or go thou; *yika*, (from *ka*,) gather, or gather thou; *yiba*, (from *ba*,) be, or be thou;—and in vowel verbs *y;* as, *yazi*, (from *azi*,) know thou; *yenza*, (from *enza*,) do thou.

Rem. 2.—Aside from the above remark, there is another want of similarity and uniformity in the second person singular, imperative, of verbs, which presents also an objection to its being taken as the simplest root or basis of other forms. In regular verbs there are two forms which have an imperative force; as, *hamba*, go thou; or *wo hamba*, thou shalt go; and in irregular verbs there are three such forms; thus, from *za*, we have *yiza*, *wo za*, and *zana*, come thou.

Rem. 3.—In view, then, of the numerous limitations and exceptions required in regarding the imperative as the root or ground form, it is thought to be more simple and easy to take the infinitive, as above stated, without its characteristic *uku*, as the starting point, from which to derive all other forms.

SECT. 1.—*Classification of Verbs.*

A. REGULAR AND IRREGULAR, PRIMITIVE, DERIVATIVE, AND COMPOUND VERBS.

§ 186. Verbs may be divided into the two classes called *Regular* and *Irregular*, according as they are inflected with unvarying uniformity, or not, throughout all their modes and tenses, affirmative and negative forms.

(a.) The characteristics of a regular verb are, that its root begins with a consonant, consists of two or more syllables, and ends in the vowel *a;* as, *tanda*, *sebenza*, *bingelela.*

(b.) Verbs whose roots begin with a vowel, or consist of only one syllable, or terminate in some other vowel than *a*, are irregular, deviating, in several respects, from regular verbs, in the formation of their modes and tenses, their negative forms, &c. (See Irregular Verbs, Sect. 6., §§ 311—316.)

REM.—The number of irregular verbs is not large. The most common are the following:—*(a.)* Vowel verbs —*aka*, *ala*, *azi*, *eba*, *ela*, *enza*, *oma*, and *osa*. *(b.)* Monosyllabic verbs, (some of which also, like the vowel verb *azi*, end in some vowel besides *a*,)—*ba*, *fa*, *ɬa*, *ka*, *ma*, *na*, *pa*, *sa*, *tšo*, *ti*, *ya*, *za*.

§ 187. Verbs may be divided again into the three classes called *Primitive*, *Derivative*, and *Compound.*

I. *Primitive* verbs are those which have their origin in no other word; and signify some simple state of action or being, without any modification or accessory idea; as, *bona*, see; *tanda*, love.

§ 188. II. *Derivative* verbs are those which are formed from other words, either nouns, adjectives, or other verbs, by effecting in them some modification of form and meaning.

(a.) Verbs derived from nouns or adjectives are called *denominatives.* This class of verbs is very rare in Zulu. As specimens we have the following—perhaps, *uku kula*,

to become large, from *kulu*, large; *uku sonda*, to worship, from Sunday (Sabbath); *uku fošola*, to spade, from *ifošola*, a spade, shovel; perhaps, *uku gedža*, to dig, pick, from *igedža*, a pick.

(b.) A few verbs are Zuluized from other languages; as, *uku foloma*, from form (to form or mould bricks); *uku bapatiza*, from baptize; *uku spela*, from spell; *uku kuka*, from cook; *uku waša*, from wash.

REM.—Both of these classes of verbs,—denominatives, and those Zuluized from other languages,—though derivatives in point of origin, are, like the primitives, of a simple or radical character in point of signification.

(c.) But *verbal* derivatives, or verbs derived from other verbs by means of certain specific modifications in the form and meaning of the primitive, are by far the most common in Zulu, and require special attention. These different forms, *species*, or modifications of a verb, by which its simple, original meaning, has a causative, relative, reflective, reciprocal, or some other signification superadded, are obtained with great regularity by changing, adding, or inserting a letter or syllable in the primitive or stem form, much like what we find in the *conjugations* of the Hebrew verb.

§ 189. A. The *Radical species* of the verb is the simple primitive, which is generally expressed by the fewest letters, and whose signification, as before remarked, is the simple idea of the verb without any accessory or contingent modification; as,

Tanda, love; *hamba*, walk; *kuluma*, speak.

REM.—Verbs of this species, as of all others, generally end in *a*; as, *uku ba*, to be; *uku ya*, to go; *uku tanda*, to love. But to this rule there are a few exceptions; as, *ukwazi*, to know; *uku ti*, to say. (See § 186., Rem.)

§ 190. B. 1. The *Relative species* or modification of the verb is formed from the radical by changing the final vowel into *ela*, except *uku tšo*, which makes *uku tšolo*; thus, *tanda, tandela; bona, bonela; sebenza, sebenzela.*

2. The signification of this species has the force of

for, to, in relation to, in behalf of, against, about, superadded to the simple idea of the radical species; as,

Tandela, love for; *bonela*, see for; *hambela*, walk about; *vukela*, rise up against.

Rem.—This species of the verb has considerable latitude and variety of meaning, and supplies the place of several prepositions. It is often used with other verbs in the infinitive, with nouns in the locative, with adverbs of place; sometimes to give the verb greater force, and sometimes with no apparent reason.

§ 191. C. 1. The *Causative species* is formed from the radical in various ways:—

(a.) Chiefly by changing the final vowel into *isa;* as,

Tanda, love; *tandisa*, cause to love; *bona*, see; *bonisa*, cause to see.

(b.) When final *a* is preceded by *k* in the radical, the causative is often, not always, formed by changing *k* into *s;* as,

Vuka, vusa; suka, susa; muka, musa, more frequently *mukisa; goduka, godusa*, or *godukisa.*

(c.) Sometimes *k* or *l* before final *a* is changed into *z*, to form the causative; as,

Boboka, boboza; katala, kataza; kumbula, kumbuza; limala, limaza; palala, palaza; pumula, pumuza; sondela, sondeza; vela, veza; wela, weza, or *welisa.*

(d.) Some verbs change *k* before final *a* into *l*, to form the causative; thus,

Apuka, apula; dabuka, dabula; penduka, pendula.

2. *(a.)* The most common signification of this species, as the name implies, has a causative force superadded to the simple idea of the radical. Hence, by changing the radical to the causative form, the neuter or intransitive verb becomes transitive; and the transitive often takes two accusatives instead of one; thus,

Vuka, rise, *vusa*, raise; *bona into*, see a thing, *si bonise into*, show us a thing; *funda amagama*, learn letters; *si fundise amagama*, teach us letters.

(b.) This modification of the verb often implies *in-*

tensity, and sometimes *aid*, or *co-operation*, in some action or state; and occasionally *imitation*, rather than causation; as,

Bambisa, hold tight; *sebenzisa*, help work; *lalisa*, sleep with; *hambisa kwabelungu*, walk like white people.

REM.—This species corresponds to the Hiphil conjugation in Hebrew, and in some measure to Greek verbs in *izo*, *azo*.

§ 192. D. 1. The *Reciprocal species* is formed from the radical by changing the final vowel into *ana*, except *tšo*, which makes *tšono;* as, *tanda*, *tandana;* *bona*, *bonana*.

2. This modification of the verb properly denotes, as its name implies, a *mutual* exchange, equality, difference, likeness, or co-operation, between two or more persons or things, as to the state of action or being expressed in the radical form of the verb; as,

Tandana, love one another; *bonana*, see one another; *pambana*, meet one another, cross, contradict; *ukwazana*, to know one another, be intimate.

§ 193. E. 1. The *Reflective species* is formed from the radical by prefixing the particle *zi* to its root; thus,

Zitanda, *zibona*. But in the case of vowel verbs, *z* only is prefixed to the root, to form the reflective species; thus, *zazi*, from *azi;* *zenza*, from *enza;* *zosa*, from *osa*.

2. In this modification of the verb, subject and object are identical, the action being represented as performed by the subject upon himself; thus,

Uku zitanda, to love one's self; *uku zazi*, to know one's self; *uku zosa*, to roast one's self.

REM.—This species corresponds to the Hithpael conjugation in Hebrew.

§ 194. F. 1. The *Subjective species* is formed from the radical by changing the final vowel into *eka;* as, *tandeka*, from *tanda;* *ʻlupeka*, from *ʻlupa*.

2. This modification of the verb represents a passive subjection, either real, deserved, or possible, to the state of action or being expressed by the radical; as,

Tandeka, be lovely; *sabeka*, be fearful, frightful; *zondeka*, be hateful; *sweleka*, be needed, wanting.

Rem.—Verbs of this species resemble Greek adjectives in *tos* or *teos;* the Latin participle in *ndus*, and adjective in *bilis;* and, in some measure, verbs of the Niphal conjugation in Hebrew.

§ 195. G. 1. Another *species*, which may be called the *Deponent*, is formed from the radical by suffixing the adjunct *kala*, to the root; thus, 'bonakala,' from 'bona;' 'fi'lakala,' from 'fi'la.' Trisyllabic verbs generally drop the final syllable and suffix *kala* to the second syllable of the root; thus, 'ıunkala,' from 'ıunula.'

2. This modification, which applies only to verbs of an active transitive character, *lays aside* that transitive quality which the verb has in its radical form, and gives the deponent species a subjective, neuter, or passive force, much like the subjective species. It denotes that the person, or thing, spoken of, is in the state or condition described by the passive voice of the radical form; but involves no reference to any agency by which the person or thing was put in such state or condition; thus,

Bonakala, appear, come in sight, be seen, from *bona*, see; *ukwonakala*, to be depraved, sinful, from *ukwona*, to abuse, sin against; *uku zwakala*, be heard, felt, or sensible, from *uku zwa*, to hear, feel.

§ 196. H. 1. *A Diminutive species* is formed by reduplicating the radical verb; thus, 'funafuna,' a reduplication of 'funa;' 'zamazama,' from 'zama;' 'ıegaıega,' from 'ıega.' In reduplicating trisyllabic radicals, the final syllable of the root is omitted in the first part of the compound; thus, 'bovubovula,' from 'bovula;' 'fonyofonyoza,' from 'fonyoza.'

2. This modification of the verb generally denotes, as the name implies, a diminution of the idea expressed by the simple radical—a feeble action—and hence, often, a continuous repetition, which gives the reduplicated form a *frequentative* character; as,

Funafuna, seek a little, seek in a feeble, trifling manner, and hence to continue, or repeat the search, seek again and again; *zamazama*, shake repeatedly, move to and fro; *kambahamba*, walk about in a slow and feeble manner, go on continually.

§ 197. *Compound species* may be produced by *combining* two or more of the above modifications in one and the same word:—

1. The relative and reflective may be combined; as in, 'zikalela,' cry for one's self, from 'kala,' cry; 'zitengela,' buy for one's self, from 'tenga,' buy.

2. The causative and reflective may be combined; as in, 'zitandisa,' cause one's self to love; 'zisindisa,' save one's self.

3. The reciprocal and causative; as, 'linganisa,' make reciprocally equal, measure, compare, from 'linga;' 'tandanisa,' cause to love one another.

4. The subjective and relative; as, 'lupekela,' suffer for; 'dingekela,' be needed for; 'bambekela,' be apprehended, or apprehensible for.

5. The deponent and causative; as, 'bonakalisa,' cause to appear.

6. The reflective, deponent, and causative; as, 'zibonakalisa,' cause one's self to appear, or be seen.

7. The reflective, relative, and reciprocal; as, 'zivumelana,' agree together for themselves.

8. The reciprocal, causative, and reflective; as, 'zilinganisela,' cause themselves to be reciprocally equal.

REM.—Other compound species may be formed in a similar manner; but the above examples afford sufficient illustration.

§ 198. Another class of compound species may be formed also by *reduplicating* some of the simple modifications. Compounds of this kind, especially the reduplicated causative species, are often *intensive* in their signification; as,

Funisisa, seek diligently; *tandisisa*, love ardently; *bambelela*, hold on to, catch and cling to; *bonelela*, look to for an example, conform to, imitate.

§ 199. GENERAL REMARKS UPON THE SPECIES.—

1. Though, in theory, and so far as mere form is concerned, any two species may be combined, yet in point of signification some combinations would be incompatible, and hence they do not occur. Such are the reflective and reciprocal; the reflective and subjective; the reflective and deponent.

2. But few verbs can be found in the language, naturally subject to each of the foregoing modifications, whether simple or compound. The simple are, of course, more common than the compound; and among the simple, the relative and causative are found more frequent than the others; while the subjective, the deponent, and the diminutive species, are comparatively rare.

3. Though the significations of the species are generally quite regular and fixed, within certain limits, yet these limits are so wide, and the exceptions to the general rules are so numerous, that the exact force of any modification, and even the admission of it, whether simple or compound, in any particular verb, must be learned, in most cases, from vernacular use, and not be presumed from its general import or analogy. Some verbs do not admit of certain modifications; in some verbs the modification gives no particular additional force to the derived species; while in some instances the modification is highly idiomatic.

4. Some verbs, of a simple, radical use and import, have now only a derived form, the root having become obsolete, or lost perhaps, and its import replaced by the derived form now in use. Or, the apparently derived form may have been really the original root, as its import now indicates.

Such are the following—*baleka, baneka, zingela, fumana, fana, oyisa, kwisa, zibekela, zibukula.*

5. Sometimes an available modification is dispensed with, and the force of it given by other words, as by a preposition, noun, or by another verb, though the two modes of expression are not often synonymous; thus,

Ngi puzise amanzi, or *ngi pe amanzi ukuba ngi puze*, cause me to drink water, or give me water that I may drink; *lungisa into*, or *yenza into ukuba i lunge*, straighten a thing, or make a thing to be straight.

§ 200. III. *Compound* verbs, or verbs composed of a verb and some other part of speech, or of two verbs, so combined as to form but a single word, are not numerous in the Zulu language. Indeed, the number of well-established, genuine compounds, is small; yet specimens, more or less perfect, are not wanting.

1. A VERB AND A NOUN are occasionally found in combination; as, 'uku pumanyovane,' or 'uku pumanyovu,' to back out, or to go out backwards (as a wasp —'inyovu'—from its hole in the wall); 'uku bambisamuku,' to stifle, smother; 'uku tatisitupa,' to number six. (See § 140., Rem. 1., 2.)

2. A VERB AND AN ADJECTIVE are sometimes found in combination; as, 'ukwenzamlope,' to white-wash; 'uku hambaze,' to go naked. But the words in the first example might be written separate, with as much propriety, perhaps; thus, 'ukwenza mlope;' and the *ze*, in the second example, might be considered an adverb. Similar remarks would hold also in respect to the combination of a verb and noun, in the paragraph above.

3. A VERB AND AN ADVERB are rarely combined in one word, except in a few instances where an adverb, as *ke* or *ze*, is suffixed to the verb; thus, 'hambake,' go then; 'lalaze,' sleep without a covering.

4. TWO VERBS are rarely combined in one word; as, 'tandabuka,' love to look; 'tandabuza,' love to ask.

5. The GEMINATION or reduplication of verbs, as, 'funafuna,' 'hambahamba,' has been noticed already as forming one species of *derivative* verbs. (See § 196.)

SECT. 2.—*Classification of Verbs*—(continued).

B. PRINCIPAL AND AUXILIARY; TRANSITIVE AND INTRANSITIVE; ACTIVE AND PASSIVE; DEFECTIVE AND IDIOMATIC VERBS.

§ 201. Verbs may be classified according to their import and office, and be divided into the two orders called—Principal or Notional, and Auxiliary or Relational Verbs. (See §§ 70—72.)

A. *Notional* verbs are those which express a notion or idea, either of action or of being. These are divided into the two general classes called—*Transitive* and *Intransitive*.

§ 202. 1. *Transitive* verbs express such an action as requires the addition of an object to complete the sense; as,

Ngi bonile abantu, I have seen the people; *si tanda inkosi*, we love the king.

2. *Intransitive* verbs express such an action or state as does not require the addition of an object to complete the sense; as,

Si hamba, we walk; *ngi pila*, I live.

REM.—Some verbs may be used either *transitively* or *intransitively*, the connection alone showing to which class they belong in a given case; as, *lima, konza, temba, baleka, sebenza.*

§ 203. *Transitive* verbs may express an action in two ways; and for this purpose they have two forms, which are called the *active* and *passive voices*. The Isizulu seeks the use of the latter more than the former.

1. The *active* voice represents the agent as *acting upon* some person, or thing, called *the object;* as,

Abantu ba zi bona izinkomo, the people see the cattle.

2. The *passive* voice represents the object as *being acted upon* by the agent—the object of the verb, the accusative, in the former case, becoming the subject or nominative in the latter—as,

Izinkomo zi boniwe abantu, or *ngabantu*, the cattle are seen by the people.

REM.—From the very nature of the reflective, reciprocal, subjective, and deponent species, they can seldom or never take the passive form, except in some few instances, where the radical has given place to them. (See § 199., 4.)

§ 204. 1. The *passive* voice is generally *formed* by inserting *w (u* changed to *w)* before the final vowel of the active voice; thus,

Tanda, love, *tandwa*, be loved; *bona*, see, *bonwa*, be seen.

2. Most of the irregular (monosyllabic and vowel) verbs form the passive by inserting *iw* before the final vowel of the active; thus,

Uku pa, to give, *uku piwa*, to be given; *ukwaka*, to build, *ukwakiwa*, to be built; *ukwenza*, to do, *ukwenziwa*, to be done. Some regular verbs form the passive in the same way; as, *buka*, *bukiwa*, or *bukwa*; *yala*, *yaliwa*, or *yalwa*.

Rem. 1.—Verbs in the present perfect tense, (which terminate in *ile*,) drop *l* in forming the passive; thus, *tandile*, *tandiwe*; *bonile*, *boniwe*.

Rem. 2.—The verb *bulala*, kill, drops *l* (and inserts *w*) in the final syllable, in forming the passive, in all the tenses; thus, *bulala*, kill, *bulawa*, be killed, *bulewe*, has been killed.

§ 205. When the consonants *b*, *m*, *mb*, or *p*, occur in the medial or final syllables of a verb, they are generally changed, in forming the passive, according to certain euphonic laws, as already stated (§ 33.); thus,

1. *(a.)* *B* changes to *tš*; thus, 'loba,' write, 'lotšwa,' be written; 'tabata,' take, 'tatšatwa,' be taken; 'babaza,' praise, 'batšazwa,' be praised; 'labelela,' sing, 'latšelelwa,' be sung.

(b.) But *B*, in some cases, especially when followed by *i*, changes to *dž*, cognate of *tš*; thus, 'bubisa,' destroy, 'budžiswa,' be destroyed; 'baba,' entrap, 'badžwa' or 'badžiwa,' be entrapped.

2. *M* changes to *ny;* thus, 'tuma,' send, 'tunywa,' be sent; 'loma,' equip, 'lonywa,' be equipped; 'šumayela,' speak, 'šunyayelwa,' be spoken.

3. *MB* changes to *ndž;* thus, 'bamba,' catch, 'bandžwa,' be caught; 'hamba,' walk, 'handžwa,' be walked; 'lambulula,' cleanse, 'landžululwa,' be cleansed.

4. *P* changes to *tš*; thus, 'lupa,' persecute, 'lutšwa,' be persecuted; 'bopa,' bind, 'botšwa,' be bound; 'elapa,' cure, 'elatšwa,' be cured.

§ 206. 1. The verbs *ukwazi*, to know, and *uku ti*, to say, (which terminate in *i*,) suffix *wa* to form the passive in the present, past, and future tenses; thus, *aziwa*, be known; *tiwa*, be said. But in the inflected forms of these verbs, *(azile* and *tile,)* the passive is formed, as in other verbs, by dropping *l* and inserting *w;* thus, *aziwe*, has been known; *tiwe*, has been said.

2. But the verb *uku tšo*, to say, retains the final *o*

in all the modes and tenses of the passive voice; thus, *uku tšiwo*, to be said; *ku be ku tšiwo*, it had been said; *ku nge tšiwo*, it can not be said; *ma ku tšiwo*, let it be said.

3. The verbs *uku zwa*, to hear, and *uku lwa*, to fight, make the passive, like other monosyllabic verbs, by inserting *iw* before final *a;* or, in the present perfect, by dropping *l* and inserting *w;* thus, *uku zwiwa*, to be heard; *uku lwiwa*, to be fought. The latter is sometimes contracted, however, making *liwa* instead of *lwiwa;* and, for the passive form of the former, *(zwiwa,)* the deponent form, *zwakala*, of passive import, is generally used.

4. The verbs *kolwa*, believe, from *kola*, satisfy; and *koʻlwa*, forget, from *koʻla*, escape memory, are generally used in the passive form, as here given; although the signification assigned in our language, as above, is of an active import; but their active form is not wholly obsolete; thus, *si ya kolwa*, we believe, *i.e.*, are satisfied; *ku si kola*, it satisfies us; *si koʻliwe*, we have forgotten; or *ku si koʻlile*, it has escaped our memory.

Rem.—Intransitive verbs, which usually have, in other languages, only the active form, often take the passive in Zulu; and, by thus becoming less personal and definite, they help to gratify the native's love of an indirect and general style. (See § 504., 3., 4., § 549.)

§ 207. B. *Relational* verbs, sometimes called *auxiliary* or *helping*, are those which are used in connection with notional verbs, to aid in expressing their relations of mode and time. They are *ba*, *ya*, *za*, *nga*, *ma*, *sa*, *ka*, and *ti*.

Rem. 1.—Doubtless, originally, all the verbs of this class were mere notional verbs; and most of them yet retain that character, being still used, except *nga*, sometimes as principal, and sometimes as auxiliary verbs.

Rem. 2.—The power of the verb as an auxiliary is a modification of that which it has, or had, as a principal verb, as the following paragraphs will show.

§ 208. 1. The auxiliary *ba (uku ba*, to be,) is derived from the idea of *existence;* and corresponds, in many

respects, to the auxiliaries *be*, *am*, *was*, in English, except that it is not used in the present tense.

2. The pronoun nominative is used before this auxiliary, and repeated again before the principal verb; thus,

Si be si tanda. By contraction, however, the pronoun is often omitted before the auxiliary; thus, *be si tanda*, we were loving; *si be si tandile*, contracted, *be si tandile*, we had loved.

Rem. 1.—Sometimes this auxiliary drops its final vowel and unites with the pronoun following when it consists of a single vowel; thus, *u bu tanda*, for *u be u tanda*, thou wast loving, literally, thou wast thou loving; *i bi tanda*, for *i be i tanda*, it was loving.

Rem. 2.—Sometimes the auxiliary itself is dropped; thus, *wa u tanda*, for *wa be u tanda*.

Rem. 3.—The pronouns *u* of the first class, singular, and *a* of the second class, plural, often change to *e;* and *ba* of the first class, plural, to *be*, for greater euphony, precision, or variety, before this auxiliary, especially in participial or accessory clauses; thus, *e be e tandile*, he having loved. The pronoun *u* changes to *a* in the potential mode when *be* is used with the auxiliary *nga;* thus, *a be e nga tanda*, he might or could love.

§ 209. 1. The auxiliary *ya (uku ya*, to go,) is derived from the idea of *action*. In the present tense it marks *emphasis*, and corresponds to the auxiliary *do*, in English; thus, *si ya tanda*, we do love.

Rem.—Doubtless the pronoun nominative was originally used with this auxiliary, and repeated again before the principal verb; thus, *si ya si tanda*. (See § 208., 2.)

2. In the past tense, the auxiliary *ya*, or rather *ye*, often denotes *emphasis*, especially in the negative, like the English auxiliary *did*. Sometimes it denotes, *continued*, and then incomplete, indefinite action, constituting a *progressive* form of the verb. In both cases the pronoun may be either repeated or omitted before the principal verb; thus,

Ba ye (ba) nga bonanga, they did not see; *sa ye tanda*, or, *sa ye si tanda*, we did love, literally, we went loving, or we were loving.

3. Sometimes this auxiliary *ya*, or *ye*, has no other force than to mark the *time* of an action or state, differing not much from *ba* or *be;* thus,

Sa ye si tandile, we had loved; *nga ye ngi ngumfana*, I was a boy. So in the future; thus, *si ya ku tanda*, we shall love.

§ 210. 1. The auxiliary *za* (*uku za*, to come,) is derived, like *ya*, from the idea of *action*. Both *za* and *ya* are used to aid in forming the future tense, and thus denote *future destination*, either predictive or imperative. In the ordinary, uncontracted form, with the infinitive, they simply *predict*, or denote intention; and correspond to *shall* in the first person, and to *will* in the second and third, in English; thus,

Ngi za ku tanda, I shall love, or I come, or am coming to love; *ni ya ku bona*, you will see, or ye go, or are going to see.

2. In the shortest, contracted, or *o* form, they express a determination, a *command*, like *will* in the first person, and *shall* in the second and third, in English; thus,

So tanda, we will love; *no hamba*, ye shall walk. (See § 53., 6.)

3. The verb *uku za* is often employed with another in forming a kind of inceptive, periphrastic conjugation, to denote the *intention*, or *being on the point* of doing something; thus,

Ngi be ngi za ku bona, or *be ngi za ku bona*, I designed, or I was about to see.

Rem.—Much of this idea of *immediate subsequence*—being about to do, or to be—enters into nearly all the varied forms and uses of this verb in connection with others.

4. A frequent use of this word (*za*, or *ze*,) is to express a *connection between a preceding and a subsequent* clause or proposition, pointing to an inference, explanation, or succession, of some kind, and having the force of *and*, *then*, *till*, or *until*, according to the circumstances. In this sense it is used in the present, past, and future tense, but most frequently in the past; and the pronoun nominative is repeated before the principal verb; thus,

Si ze si fike, until we arrive; *sa za sa bona*, and we saw, *i.e.*, we came we saw, or *then* we saw; *si ya ku linda ba ze ba muke*, we will watch till they depart.

Rem.—*De* is sometimes used in the sense of *until*; as, *si de si tande*, until we love.

5. The verb *uku za* is sometimes used with a negative, before another verb, in the sense of *never, not in the least;* thus,

A ngi zanga ngi bone, I never saw; *a si zanga si libale*, we have not delayed in the least.

§ 211. 1. The auxiliary *nga* (*uku nga*,—obsolete in Isizulu,—to be able, possible, or desirable,) is derived from the idea of *contingency*.

(a.) When it follows the direct nominative to the verb, it corresponds, in a measure, to *may*, and sometimes to *can*, in the same situation in English, expressing *possibility* or *probability*—contingency or power dependent upon circumstances external to the agent; thus,

Si nga tanda, we may love; *ngi nga hamba*, I can go.

(b.) But when it *precedes* the direct subject of the verb, it corresponds, in a measure, to *may*, in the same situation in English, or more nearly sometimes to *ought;* and thus expresses *obligation*, *willingness*, or power dependent upon circumstances internal to the agent; thus,

Si nga si tanda, or *nga si tanda*, may we love, or we ought to love.

2. *(a.)* A duplicate use of this auxiliary, in which case there is also, generally, a duplicate use of the pronoun, gives a somewhat modified combination of the two ideas of possibility and obligation, amounting to earnest *desire* or *wish;* thus,

Si nga si nga bona, we wish we could see, or we desire to see.

(b.) A duplicate use of this auxiliary, and sometimes a geminated reduplication, is found in combination with *sa* or *se* and *uku ti*, in the sense of *utinam*, oh that! would that; may, &c., expressing strong desire, longing, entreaty that a thing may or might be done; thus,

Se ku nga ti si nga buya, or *se nga ti si nga buya*, oh that we might return; *se nga nga ti nga be ba penduka*, oh that they would repent; *se nga nga ti nga be na sala kona*, oh that ye had remained here; *se nga ti Inkosi i nga si pa*, may the Lord grant us.

Rem.—Sometimes the *se* is omitted, as in the midst of a sentence,

or otherwise; thus, *sa vuma uku ba nga ti si nga sebenza*, we assented, to wit, would that we could work; *nga ti a nga buya a fike*, oh that he would return and come.

3. This auxiliary *nga* is also used with *uku ti*, (preceded by a pronoun,) in the sense of *it seems*, or *seems to be*, literally, *it can say*, or *it means;* thus,

Ku nga ti inkomo, it seems to be a cow; *ku nga ti umuntu*, it seems to be a person; *ngi nga ti indoda*, I seem to be a man; *kwo ba ku nga ti umuti*, it will seem to be a tree.

4. This auxiliary is used also with the substantive verb, *uku ba*, taking sometimes the general pronoun *ku* or *i*, and sometimes omitting it, in the sense of *perhaps*, *i.e.*, *it may be;* thus,

I nga ba u za ku fika, perhaps he will arrive; *ku nga ba ba hambile*, perhaps they have gone; *ngabe u hambile*, perhaps he has gone.

§ 212. The auxiliary *ma (uku ma*, to stand,) derived from the idea of *sufferance*, corresponds to *let*, in English; and expresses a *command*, an *exhortation*, or a *request;* as, *ma ngi bone*, let me see; *ma si tande*, let us love.

Rem. 1.—Sometimes this verb takes one of the imperative forms common to a monosyllabic verb, as *mana*, *manini*, when it may be counted either as the first of two principal verbs, or as an emphatic auxiliary; thus, *man' u bone*, do see, literally, stand thou (and) see; *manini ni bone*, do ye see, or stand ye and see; *mana si bone*, stand thou (and let) us see, or do let us see.

Rem. 2.—This verb, especially in a contracted form of the infinitive, *uma*, is used as a conjunction, in the sense of *if*, *when*, *since*, *whether*, *that;* as, *uma si fikile*, if, or when we have arrived. *Ukuba* is often used in a similar manner.

§ 213. The auxiliary *sa (uku sa*, to be clear, open, light, plain,) is derived from the idea of *actualization complete*, *constant*, or *prospective*, according to the tense, with more or less of implied reference to the opposite—a liability to interruption and failure.

1. In the past tenses, and often in the present and future, (in its inflected form *se*,) it denotes *completeness*, having the force of *already*, *quite*, *entirely*, *just*, *just now*, *even now*, *when*, *then;* as,

'Se si bonile,' we have already seen; 'se ngi bona,' I just (this

moment) see, or I already see; 'ni nga pumula se ni fikile,' you can rest when you have arrived.

2. But, by an easy deflection, in the present and future, and in the past in its uninflected form *sa*, it denotes *continuation*, having the force of *still*, *yet*, &c.; thus,

'Ngi sa tanda,' I still love, or I am yet loving.

Rem. 1.—The inflected form *se* generally precedes the direct pronominal nominative; often takes a reduplication of the same for itself; and refers to completed actions or states,—except when used with an adjective, adverb, or preposition, without a verb; thus, 'se ngi bonile,' I have already seen; 'ba se be hambile,' when they had gone; 'i se i file,' contracted, 'i si file,' it is already dead; 'ba se mnandi,' they (are) still well; 'u se kona,' he (is) still present.

Rem. 2.—The inflected form is used, however, occasionally with the present and future, to denote a state of *readiness* or *incipiency* in respect to the idea signified by the verb; thus, 'se ngi tanda,' now I love; 'se si vuma,' we now consent; 'se ngi za ku hamba,' already am I on the point of going.

Rem. 3.—The uninflected form *sa* usually follows the direct nominative pronoun; and refers to the present or future, but sometimes to the past with an allusion to the present; thus, 'ni sa bona,' you still see; 'ngi sa ya ku hamba,' I shall still go (notwithstanding I am detained by the rain).

3. With a negative, this auxiliary (*sa*, uninflected, and coming immediately after the direct pronoun nominative,) signifies *no more*, *no longer*, *never*, or *never again*; thus,

'A ngi sa yi ku bona,' I shall no more see; 'a ngi sa tandanga,' I have never loved; 'a i sa baleki,' it runs away no more; 'ngi be ngi ya yi funa, a ngi sa bonanga,' I went in search of it, (but) I never saw it.

Rem. 1.—One or more contractions are often made between this and contiguous relational words; thus, in the past, 'u su ti,' for 'u se u ti;' 'i si ti,' for 'i se i ti;' 'e se fikile,' for 'e se e fikile.'

So in the future, 'a ni se ku hamba,' for 'a ni sa yi ku hamba,' where *y* is dropped, and *a–i* give *e*; 'a ka so ze a bone,' for 'a ka sa yi ku za a bone,' where *yi* and *k* are dropped, *a–u* give *o*, and *a* in *za* changes to *e*.

Rem. 2.—Sometimes the pronoun preceding this auxiliary is dropped; thus, 'ngi nga bi sa hamba,' for 'ngi nga bi ngi sa hamba;' 'a nga be sa hamba,' for 'a nga be e sa hamba.'

§ 214. 1. The auxiliary *ka* (*uku ka*, to reach, attain,

take, take up, out, off, as water from a well, or fruit from a tree,) is derived from the idea of *actualization occasional* or *indefinite*. In some of its uses, especially as an auxiliary, it refers chiefly to *time;* in which case, *the occasional* or *indefinite* being most prominent, it signifies *once, ever, at any time, sometimes, yet, hitherto.* In other of its uses, the mere *actualization* being more prominent, it signifies *in consequence, accordingly, so then, just, simply;* thus,

'Na ke na bona na?' did you ever see? 'ba funa ba funa, ba yi tolake,' they hunted and hunted, and accordingly found it.

2. This auxiliary is often used with the negative, especially in participial, or independent, explanatory clauses, in the sense of *not yet, previous to, before*, thus constituting a counterpart to *sa, se*, in the affirmative; as,

'A ngi ka boni,' I do not yet see; 'si ya ku hamba, ilanga li nga ka pumi,' we shall go before sun-rise—the sun not yet having risen; 'tina s' ake kona lapa abelungu be nga ka fiki,' we built here previous to the arrival of the white people.

3. This auxiliary is often used with the imperative, and in other connections also, to excite attention, to mollify a phrase, or as a mere expletive, something like the Latin and the Greek *age*, or the English phrase, *come, come on, come now, well, well then, well now, so then;* thus,

'Ma ke ngi hambe,' come let me go; 'ma ke u suke,' well now get away, just go off.

Rem. 1.—Contractions often occur in connection with this auxiliary; thus, 'a ke ni beke,' or 'ka ni beke,' for 'ma ke ni beke,' now just notice; 'u nga ku bone na?' for 'u nga ke u bone na?' would you merely see? 'ni ya 'u ke ni bone na?' for 'ni ya ku ke ni bone na?' shall you never see?

Rem. 2.—As an adverbial expletive, *ke* is often suffixed to other words—verbs, adverbs, nouns, &c., carrying the accent forward, in such words, from the penult to the final syllable; thus, 'hambake,' go then; 'yeboke,' oh yes; 'inkomoke,' just a cow of course.

§ 215. The auxiliary *ti (uku ti*, to say, mean, or signify,) is derived from the idea of *designation*. It is used to introduce or specify some state or act, and to give it prominence; or else to serve as a medium of

some modification, which the principal verb is to derive either from other auxiliaries or from some inflection of this one; thus,

Se ku nga ti ngi nga tanda, oh that I may love, literally, already it would say I may love. (See § 211.)

§ 216. There are certain verbs in Isizulu which may be called *Idiomatic*, as their use, or construction with other words, is somewhat peculiar, and their force is generally best denoted, in English, by the use of certain adverbs or conjunctions. Of this class are the following:—*sandu*, (*sa*, clear, ready § 213., and *andula*, precede, surpass, effect,) just now, this moment; *kandu*, (*ka*, reach, attain, take § 214., and *andula*, surpass, effect,) then, so that, in order that; *ıitšu*, (*ıitša*, sharpen, bring to a point,) at the point of, almost, well nigh; *ponsu*, (*ponsa*, throw at,) almost, like, well nigh; *buya*, again; *pinda*, again; *funa*, lest; *ngapana*, (*pa*, grant,) must be; *musa*, must not; *ḷede*, (*ḷeda*, finish,) when, after; *ti*, and.

NOTE.—For *Defective* Verbs, see § 317.

SECT. 3.—*Properties of Verbs.*

§ 217. The only properties belonging to the verb in Zulu are *voice*, *mode*, and *tense*. For remarks on *voice*, and the rules for forming the *passive*, see §§ 203—206.

REM.—The distinctions of *number* and *person*, which are attributed to the verb in English and some other languages, are not marked at all in the Zulu verb, the form of the verb in this language remaining the same, whatever the number and person of the noun or pronoun nominative, except, perhaps, the second person plural, imperative, where the pronoun is suffixed to the verb, giving it the semblance of an inflection; thus, *hambani*, go ye. (See § 51., 2.)

A.—ON THE MODES.

§ 218. 1. *Mode* denotes the *manner* of the action or state expressed by the verb. It shows the *relation of reality* between that action or state and the speaker, whether existing, conceived of, or willed.

2. This is effected in two, or rather in three ways—either by an inflection of the verb, or by the use of auxiliaries, or else by both of these means combined.

Rem.—In its inflections and auxiliaries, and especially in the numerous and extensive combinations to which these auxiliaries are subject, the Zulu has a wonderful store of means at command, for the expression of both mode and tense, in almost every shade of variety. The number of its forms, with nice shades of difference, with some also of seemingly synonymous import, has been greatly multiplied, doubtless, through the absence of that restraint, and fixed uniformity, which writing and printing give a language; and doubtless, also, through the adoption of various cognate dialectic forms.

§ 219. The whole *number of modes* may be conveniently reduced, however, to *six;*—the *Infinitive*, the *Indicative*, the *Potential*, the *Optative*, the *Imperative*, and the *Subjunctive*.

§ 220. I. 1. The *Infinitive* mode is formed from the verbal root by means of the particle *uku;* thus,

Uku tanda, to love, from the root *tanda*, love; *uku ya*, to go, from the root *ya; ukwazi*, to know, from the root *azi*.

2. *a*. The infinitive mode expresses an action or state indefinitely. It has the sense of the verb in a substantive form, and constitutes an abstract verbal noun; thus, *uku Ya*, to eat; *ukuŕa*, food; *uku pila*, to live; *ukupila*, life.

b. The infinitive is used in forming some of the tenses, especially the future; in which case the initial *u* is elided; thus,

Ngi ya ku bona, I shall see. The same elision takes place after *ya* and *za*, used as principal verbs, and in some other instances; but this elision is generally marked by the use of an apostrophe; thus, *sa ya 'ku bona*, we went to see; *u ye 'ku tenga*, he has gone to trade.

3. The negative of this mode is formed by using the negative particle *nga* between the sign *uku* and the root of the verb, and changing the final *a* of the verbal root, in the active voice, to *i;* thus,

Uku nga tandi, not to love. Before vowel verbs the *a* of *nga* is elided; thus, *uku ng' azi*, not to know; *uku ng' enzi*, not to do.

§ 221. II. 1. The *Indicative* mode is the root of the verb with no other inflection or auxiliary than those required to express the time and condition of the verbal action or being.

2. This mode is that form of the verb which is used in making assertions, and sometimes inquiries, either direct, or accessory, positive or negative.

a. In expressing a direct assertion, this mode does not differ from the indicative in the English, and many other languages; as,

Si ya tanda, we do love; *ni bonile*, ye have seen.

b. In expressing a direct interrogation, the words in this, as in all the other modes in this language, are arranged as in the affirmative sentence, to which is added, generally, at the end, but sometimes inserted, the interrogative particle *na;* thus,

Ni ya tanda na? do ye love? *u bonile na?* hast thou seen?

3. The indirect or accessory use of this mode occurs in those secondary clauses of a compound sentence, which are sometimes prefixed or inserted, but generally subjoined, to express the *time*, *cause*, *motive*, *means*, *way*, *manner*, or *condition* of the verbs, with which they are connected in the principal clauses. Hence, in rendering such clauses into English, we often preface them with such connectives as, *when*, *while*, *since*, *before*, *after*, *as*, *for*, *because*, *that*, *so that*, *and*, *if*, *although*. Sometimes we render such clauses into English by making use of a relative pronoun; and often, by a participle, with the noun or pronoun in what is called the case absolute or independent; thus,

Si ya ku buya ngomso abanye be si siza, we shall return to-morrow (because) others help us; *nga bona inyoka ngi hamba emfuleni*, I saw a snake (while) I was walking by the river; *sa hamba si beka nga sezansi*, we went looking down country.

4. This explanatory indicative mode is generally the same, in form, as the direct indicative. It differs from the direct, in not using the auxiliary *ya* in the present tense; in the pronoun *u*, third person singular, first class, and *a*, third person plural, second class, being changed to *e;*

and *ba*, third person plural, first class, being changed to *be;* and partly, or sometimes, in using the negative *nga* after the pronoun nominative, and sometimes also after the principal verb, instead of the negative *a* only before that pronoun; thus,

Ngi ya bona umuntu e hamba, I see a person walking; *sa fika, be nga ka muki*, we arrived, they not yet having departed.

Rem. 1.—This explanatory use of the indicative, in secondary clauses, to express adverbial, subordinate relations, has been sometimes denominated *a participle;* and, so far as this name may aid in teaching the use and force of this form, by any resemblance which it may have to independent or incorporated participial clauses in English, Latin, and Greek, it may be allowed and continued. But so far as the name *participle* is used to imply a *partaking* of the nature of a *noun* or of an *adjective*, it is not required in the Isizulu. The Zulu infinitive, or verbal substantive, takes the place of the participial noun in English; while the verbal adjective of the latter is properly included in the accessory clause of the former. Besides which, it may be remarked that it accords strictly with the genius of this language, which, like most other uncultivated languages, is exceedingly barren of connective and inferential particles, but prolific in short and separate sentences, to consider and read many of these so-called participial forms in the Zulu language, as distinct, independent *affirmations*, having all the qualities of a verb, but none of a noun or of an adjective, or at least none of the former, and no more of the latter than some other forms of the verb; thus, the sentence *si ya ku hamba, abanye be si siza*, we shall go, others helping us, or because others help us,—may be read, as it is in Zulu, we shall go; others help us. So, *ngi bona umuntu e hamba*, I see a person walking,—may be read and understood as two independent absolute assertions, I see a person; he walks.

Rem. 2.—The different positive and negative forms of this, and of the other modes, will be noticed in connection with the several tenses.

§ 222. III. 1. *a*. The *Potential* mode is formed by means of the auxiliary *nga*, which generally follows the pronoun nominative, (see § 211.); thus,

Ngi nga tanda, I may or can love.

b. The pronoun *u*, third person singular, first class, changes to *a* in this mode; thus,

A nga tanda, he may love.

c. In the direct negative form of the present, and in those past tenses which are formed from the present, *a* in *nga*, and *a* final in the verb are changed to *e;* thus,

Si nge tande, we may not love; *ku nge bonwe*, it can not be seen.

2. This mode is used to express pro ability, possibility, liberty, and contingency, or power dependent upon circumstances; and sometimes obligation. The auxiliary *nga* corresponds generally to the English auxiliary *may* more strictly than to *can;* though it is often rendered indiscriminately by either *may* or *can*, *might* or *could;* thus,

Ngi nga tanda, I may love; *si be si nga tanda*, we might or could love; *ngi nga ngi tanda*, I should love.

Rem. 1.—The line of distinction between the potential and optative modes is not always clear; both the form and import of some expressions would give them a place in either class, with nearly equal propriety; thus, the last example, *ngi nga ngi tanda*, might be regarded as the full form of the optative *nga ngi tanda*. The difficulty, however, is neither incapable of a philosophical explanation, nor peculiar to the Zulu language; though the discussion of it belongs rather to philosophical and general grammar. (See § 211., 1., *b*.)

Rem. 2.—When the idea of mere *power* is to be expressed and made prominent, the noun *amanʼla* is generally used, with the infinitive (verbal noun) in the genitive; thus, *ngi namanʼla okutanda*, I can love—I have power to love.

Rem. 3.—When an imaginary assertion, contradicting reality, is to be made, or a conditional future to be expressed, without particular reference to time, whether present, past, or future, as, "I should love him if he would give me food;" "the cow would have run away if we had not watched her,"—a contingent, inceptive, or predictive form of the indicative mode is often used. (For examples see § 246.)

§ 223. IV. 1. *a*. The *Optative* mode is formed by means of the auxiliary *nga* before the pronoun nominative, or else by means of a reduplicate use of this auxiliary and the pronoun nominative, either with or without other auxiliaries (see § 211., 2.); thus,

Nga ngi tanda, may I love; *ngi nga ngi nga tanda*, I wish I might love; *se ku nga ti ngi nga tanda*, oh that I may love.

b. The pronoun *u*, third person singular, first class, before the second *nga*, changes to *a*, and sometimes drops out; thus,

U nga a nga tanda, or *u nga nga tanda*, may he love.

c. In some forms of the negative, the *a* in *nga*, and

a final in the verb, change to *e*, as in the potential; thus,

Ngi nga ngi nge tande, may I not love, or I wish I might not love. (See § 222., Rem. 1.)

2. This mode is used to express a desire, wish, or a longing that something may be, or be done; or a regret that it has not been, or been done; and sometimes an obligation, or a mild command to do or be something; thus,

Nga si tanda, may we love, or we would or should, or we ought to love; *se ku nga ti si nga tanda*, contracted, *se nga ti si nga tanda*, oh that we may love, let us love, or we ought to love.

§ 224. V. 1. *a*. The *Imperative* mode, in regular verbs, second person singular, is the same as the root; thus, *tanda*, love (thou); *hamba*, go (thou).

b. The second person plural, imperative, is formed by suffixing the pronoun *ni*, to the root; thus, *tandani*, love ye; *hambani*, go ye.

Rem. 1.—This suffix, *ni*, carries the accent forward from the penult to the final syllable of the verb; thus, *tandani; hambani*.

Rem. 2.—An accusative before the verb changes the final *a* of that verb to *e;* thus, *ngi size*, help (thou) me; *ba fundiseni*, teach ye them.

c. The formation of the imperative for the first and third persons, is marked by the use of the imperative auxiliary *ma*, and changing the final vowel of the verb *a* to *e;* thus, *ma ngi tande*, let me love; *ma ba tande*, let them love. (See § 212., Rem. 1.)

Rem. 1.—Sometimes the second person forms the imperative in the same manner, by the use of *ma;* thus, *ma u tande*, love thou; *ma ni tande*, love ye.

Rem. 2.—This form of the imperative, using *ma* for the second person, is generally used in the negative; thus, *ma u nga tandi*, love thou not; *ma ni nga tandi*, love ye not.

Rem. 3.—Sometimes the *m* in *ma* is dropped, especially with the auxiliary *ka* or *ke;* thus, *a ni tande; a ke ni bone*. Sometimes the auxiliary *ma* is quite superseded by the use of *ka;* thus, *abantu ka b' esuke bonke*, let all the people remove; *ka no ba yekani*, let ye them alone.

Rem. 4.—The pronoun *u*, third person singular, first class, is generally changed to *a* and hardened by *k;* thus, *ma ka tande*, let him love. So the pronoun *a*, third person plural, second class, is generally hardened by *k;* thus, (*amadoda*) *ma ka hambe*, let them (the men) go. (See § 35., 1., 2.)

d. (1.) Irregular vowel verbs form the imperative for the second person, singular and plural, by prefixing the euphonic *y* to the root of the verb, suffixing also *ni* for the plural; thus, *yaka*, build (thou); *yakani*, build ye; *yenza*, do (thou); *yosani*, roast ye.

(2.) Irregular monosyllabic verbs form the imperative, second person, singular and plural, by prefixing *yi* to the root, for euphony and emphasis, and by suffixing also *ni* for the plural; thus,

Yika, pluck thou; *yikani*, pluck ye: *yiza*, come thou; *yizani*, come ye: *yipa* or *pana*, grant thou.

Rem. 1.—When an accusative pronoun precedes an irregular verb, the euphonic *y* or *yi*, being unnecessary, is not used; thus, *s' ose*, toast it, (*isinkwa*); *s' akeni*, build ye it, (*isibaya*); *ng' enzele umuti*, make me some medicine; *ngi pe*, grant thou me.

Rem. 2.—These irregular verbs may form the imperative, in both the second and other persons, by means of the imperative auxiliary *ma*, making such vowel changes as the laws of euphony require; thus, *ma ng' enze*, let me do; *ma wake* (=*ma u ake*), build thou; *ma si pe*, let us give.

e. (1.) Monosyllabic verbs may form the imperative, second person, singular and plural, by means of the prefix *wo*, suffixing *ni* for the plural; thus, *woza*, come thou; *wozani*, come ye.

(2.) These verbs may also form the imperative by means of the suffix *na* for the second person singular; and the suffix *nini* for the second person plural; thus, *mana*, stand thou; *manini*, stand ye.

Rem. 1.—The pronoun *ni*, making *nini*, may be reduplicated for emphasis, if not also for euphony, in other forms of the imperative; thus, *wozanini*, come ye indeed; *hambanini*, go ye indeed, or go yourselves.

Rem. 2.—The verbs *ti*, *tšo*, and *azi*, retain *i* and *o* final in forming the imperative with *ma;* thus, *ma si ti*, let us signify; *ma ni tšo*, speak ye; *ma s' azi*, let us know.

2. The imperative mode is used, as in other languages, to command, exhort, entreat, permit; as in the examples already given.

Rem. 1.—The abbreviated form of the indicative future, in *-o*, may be used imperatively; thus, *ngo tanda*, I will love, or let me love; *no hamba*, ye shall go, or go ye.

Rem. 2.—The optative mode, in some of its forms, has also much of the force of an imperative, and is sometimes used as such when the speaker would soften his command; thus, *nga si tanda*, may we love, or let us love.

§ 225. VI. The *Subjunctive* mode is of two kinds, —the *conditional*, and the *telic* or potential.

1. The *conditional* subjunctive, which is used to express a condition or supposition, as its name denotes, is formed from the indicative by prefacing its several forms with the conjunction *uma*, if, and sometimes *ukuma*, or *ukuba;* thus, *uma u funda*, if you learn; *ukuba ngi tandile*, if I have loved.

Rem.—In this kind of subjunctive, the pronoun *u*, third person singular, first class, usually changes to *e*, but sometimes to *a;* and the pronoun *ba*, sometimes to *be;* thus, *uma e tanda*, if he love; *uma be nga ka fiki*, if they have not yet arrived.

2. When an intention, end, or object is denoted,—which is the case where there are two verbs in succession, the action of the first of which is done to give the power or opportunity for the performance of the second,—the second verb, constituting the *telic* subjunctive, and used generally in the present tense, with or without a conjunction, changes the final vowel *a* to *e*, in the affirmative, (and to *i*, in the negative,) the pronoun *u*, third person singular, first class, changing to *a;* thus, *si ya hamba ukuba si bone*, we go that we may see.

Rem. 1.—Verbs whose final vowel is *i* or *o* retain the same unchanged; as, *se ni fundisiwe ukuba n' azi*, ye have been taught that ye may know.

Rem. 2.—Sometimes the conjunction *uma*, or *ukuba*, is omitted; thus, *vusa lo 'mfana a si zwe*, rouse that boy (that) he may listen to us.

Rem. 3.—Sometimes, especially in interrogative sentences, the antecedent verb is omitted, as well as the conjunction; thus, *ngi hambe?* or *ngi hambe na?* (do you say that) I may go?

Rem. 4.—This form of the verb, the telic, (inflected in *e*,) is but a modified subjunctive. With *uma* or *ukuba* expressed or understood, denoting intention, end, &c., it has more or less of the character of the potential, like corresponding examples in the English, such as, "I eat that I may live." With the conjunction *funa*, lest, it has the same character—the potential. With *ngapana*, of necessity, must, then ought, &c., the verb partakes of the optative or obligatory character, and is not confined to the present tense.

Rem. 5.—The explanatory or accessory form of the indicative mode is often used as the conditional subjunctive, without the conjunction *uma* or *ukuba;* thus, *ngi ti, e nga yi bulalanga* (*inyoka*), *e be nga yi ku hamba*, I say, had he not, *i.e.*, if he had not killed it (the snake), he could not have walked (lived); *a si yi ku sindiswa, si nga penduki*, we shall not be saved, (if) we do not repent.

B.—ON THE TENSES.

A. *General Remarks.*

§ 226. 1. Few languages are so remarkable as the Zulu, and some of its cognates, for its power to make numerous divisions, and to express minute shades of difference, in respect to the time and state or condition of the action or being, which its verbs denote.

2. *a.* The tenses of the Zulu verb are expressed partly by means of inflection, partly by auxiliary verbs or particles, and partly by the use of both of these means combined.

b. The number of genuine inflections, to which the verb is subject, is small, amounting to no more than two or three; nor is the number of its auxiliaries remarkably large. But the capacity of the language to form various and extensive combinations of distinct relational verbs, for the expression of the different tenses and shades of time, is great beyond comparison with any other language with which we are acquainted.

§ 227. 1. *a.* Most of the auxiliary verbs, as before remarked (§ 207., Rem. 1.), are still used, oftentimes, separately, as principal verbs; and a part of this rank and character of a principal verb, some of the auxiliaries still retain and exhibit, even in their combination with purely essential verbs to express the time or state of the action or being signified by these verbs. This is seen in their often taking a pronoun nominatiave of their own, even when used as auxiliaries,—a pronoun in addition to that with which the principal verb is more immediately connected; thus,

In the progressive form of the past tense we have—*ngi be ngi tanda*, literally, I was I love, that is, I was loving. So in the past perfect-pluperfect,—we have two perfects; thus, *ngi be ngi tandile*, literally, I was I have loved, that is, I had loved.

b. So in the future tense, as, *ngi ya ku tanda*, I shall love, literally,

I go to love,—what is called the principal verb might be considered as the latter of two verbs, used in the infinitive, and dependent upon *ya*, which, in that view, would pass for a principal verb also. But it is doubtless better to regard the former verb, *ya* or *za*, in this tense, merely as an auxiliary to the latter, which has laid aside a portion of its sign of the infinitive, (*u* being elided from *uku*,) in order to facilitate enunciation, and also in order to denote, as it were, the intimacy of the relation which exists between these two verbs as mutual elements of the tense formed by their combination.

c. In like manner, in the case of the verb *be*, as in *ngi be ngi tandile*, and in all similar instances, where the office of one verb is to aid in denoting the *time*, state, or mode of another, it is doubtless best to regard such antecedent verb as relational, or auxiliary to the verb by which it is succeeded.

2. *a.* **By looking at the auxiliaries in this light, and getting a distinct idea of their separate, respective value and office, we shall be the better able to apprehend the import of the many different combinations, which are used in the Zulu language, for expressing the time, state, or manner of the verbal action or being; though it may be difficult to express all their different nice shades of meaning in our tongue.**

b. In attempting to give an analysis and definition of the verb, in most of its numerous forms and significations of forms, an approximation to completeness and accuracy, is all that can be expected, at least in the present state of Zulu literature and philology. And while it is believed that the terms chosen to designate the different forms and uses of the verb, are among the best that can be had, it is not claimed that they are all as definite and appropriate as could be desired. A perfect knowledge of the force of the verb, in all its forms and combinations, can be gained only from a careful study of its use.

3. It has been well observed by an able writer on general grammar, that, where the divisions of time are very minute and complex, the expression of these divisions makes rather a phrase or a sentence, than a single word.

The long, complex expression is more than the mind can easily grasp or communicate in the combined form of one word; and hence, to be readily understood, as well as to be most properly and easily uttered, the combination requires to be written in the analytic form, the several relational words, which make up the compound tense, having each a separate position of its own, except where two or more are united by some euphonic change or contraction. (See Part I., Chapter II.)

B. *The Number of Tenses.*

§ 228. 1. Zulu verbs may be said to have six tenses; namely, three primary,—the *Present*, the *Past*, and the *Future;* and three secondary,—the *Present Perfect*, the *Past Perfect*, and the *Future Perfect.*

2. *a.* In each of these tenses, especially in the indicative and potential modes, there are several different *forms*, and sometimes several *varieties* of form, used to denote various nice, subordinate distinctions, in respect to the time, state, or condition of the action or being expressed by the verb.

b. These varied nicer forms may be denominated,—Simple, Emphatic, Continuate, Definite, Indefinite, Correlative, Inceptive, and Progressive.

REM.—No attempt will be made to give every possible form and variety, of time, mode, condition, or state, of which the Zulu verb, with all its auxiliaries, numerous contractions, and power of varied arrangement, is capable. Such a mere display of every possible verbal form, written out in full, with every class, number, and person of the pronouns, would doubtless be of less service, than a good number of more common, well-selected specimens, under the principal divisions, with such an exhibition of the principles, and of the manner in which the different modes and tenses are formed, as will show what must be the proper form and value of those which are omitted.

§ 229. 1. Among so many different forms and varieties of form, the meaning of one, as might be expected, will sometimes nearly or quite coincide with that of another; so that one may sometimes seem to be used for another, in some cases, without affecting the general sense of the proposition.

2. Yet upon a closer examination, it will seldom be found that one form of the verb agrees exactly with any other, in its use and import, unless one is a contracted form of the other, and not always even then; thus,

The full form of the future, *ngi ya ku tanda*, simply foretells,=I shall love; but the contracted form, *ngo tanda*, has an imperative force, to which the brevity of its form is well suited,=I will love, or let me love.

REM.—As a general thing, then, there are nice, and often very important, shades of difference, in meaning, among all the different forms and varieties of mode and tense, in which this language is so

wonderfully prolific. And it is only by a careful study and ready command of these differences, in both form and import, that the great beauty, flexibility, and force of the Zulu verb, can be known, and made most serviceable. The great power of the language lies in the verb.

§ 230. 1. The foregoing paragraphs, and other remarks upon the verb, refer chiefly to its affirmative forms and use. But, throughout all its modes and tenses, most of its affirmative forms have corresponding negative forms. Sometimes one affirmative form has two negative forms; and in a few instances, one negative form answers to two affirmative forms.

2. The negative forms are marked, partly, by the use of the negative particles *a*, or *nga* (the vowel *a* hardened by *ng*), and partly, by means of inflections in the verb.

Rem.—These two negative particles (*a* and *nga*) are primarily one, *a*; but when the position of *a* is such, in relation to another vowel, that a hiatus would be produced, or the negative *a* would be lost by coalescence, or otherwise, in the flow of speech, it takes before it the euphonic *ng*, which prevents a hiatus and preserves the vowel. Thus, when the negative particle commences a phrase, it requires no euphonic; as, *a si tandi*, we do not love; but when it follows another word to which it is closely related, two vowels are brought into a position which calls for the euphonic *ng*, to preserve the negative and give it prominence; thus, *si* (*ng*)*a tandi*=*si nga tandi*, we not loving, or, if we love not. When the negative *a* follows the principal verb, in which case it takes the euphonic *ng*,=*nga*, the accent is carried forward from the penult to the final syllable of the verb; and hence the negative *nga* is suffixed; thus, *a ngi tanda*(*ng*)*a*=*a ngi tandanga*, I did not love.

c. *Tenses of the several Modes.*

A. Tenses of the Indicative Mode.

§ 231. The Indicative mode contains all the Tenses; namely, the *Present*, the *Past*, the *Future*, the *Present Perfect*, the *Past Perfect*, and the *Future Perfect*.

§ 232. I. The *Present tense* denotes present time. Of this there are *six forms;*—the Simple, the Emphatic, the Continuate, the Definite, the Indefinite, and the Correlative.

§ 233. i. 1. *a.* The *Simple* form of the present, affirmative, consists of the mere root of the verb with its pronoun nominative; thus,

Ngi tanda, I love, or I am loving; or, in its explanatory or participial, accessory use,—I loving.

b. The negative, direct, is formed by the use of the negative particle *a* before the pronoun nominative, and changing the final vowel of the verb *a* into *i;* thus,

A ngi tandi, I do not love.

The negative indirect, the accessory negative, is formed by the use of the negative particle *nga* after the pronoun nominative, and changing the final vowel *a*, as before, into *i;* thus, *ngi nga tandi*, if I love not, or I not loving.

2. *a.* This form of the present is used less frequently than the emphatic. Its general characteristic seems to be to affirm or deny action or being, without limiting the same with exactness to a given point. Hence, it is generally employed in connection with interrogative pronouns and adverbs, and often with the relative or *el*-form of the verb; as,

U funani na? you want what? *ba hambapi na?* they are going where?

b. This simple form, and its indirect negative, (and the continuate sometimes, but the emphatic never, with propriety,) is used with the relative pronoun and in all accessory clauses, where it often takes the suffix *yo;* thus,

Umuntu o tanda, or *o tandayo*, the person who loves; *umuntu o nga tandi*, or *o nga tandiyo*, the person who does not love; *si ya ku hamba, e vuma ubaba*, we shall go, father assenting; *ba sa sina, si nga vumiyo*, they still dance, we not approving.

c. The simple form of the present is used also to express facts which exist generally, at all times; customary actions, general truths, habits, &c., which have no reference to any specific time; and, sometimes, to describe past actions, in order to give animation to discourse; as,

Tin' abamnyama si tanda izinkomo, we black people are fond of cattle; *ku linywa abafazi*, the digging is done by the women.

§ 234. ii. 1. *a.* The *Emphatic* form of the present, affirmative, is marked by the use of the auxiliary *ya;* thus,

Ngi ya tanda (doubtless, originally, *ngi ya ngi tanda*), I do love, or I am loving,—literally, I go love, or I go I love, or loving.

b. The negatives of this are the same as in the simple form; thus,

A ngi tandi, I do not love; *ngi nga tandi*, I not loving.

2. This form of the present, and its direct negative (as *a ngi tandi*), denotes emphasis; and is generally used in all direct, decided assertions which refer with precision to the present time; as,

Si ya tanda, we do love; *ngi ya bona*, I do see.

§ 235. iii. 1. *a.* The *Continuate* form of the present, affirmative, is marked by the use of the auxiliary *sa* after the pronoun nominative; thus,

Ngi sa tanda, I still love, or I yet love, or I am still loving.

b. To this, as to the simple form, there are two forms of the negative:—the one, direct; thus,

A ngi sa tandi, I do not still love;—and the other, indirect, explanatory; thus, *ngi nga sa tandi*, (if) I do not still love, or I not still loving.

2. This form denotes action or being continued from the past to the present, and still existing; though it sometimes implies a doubt, or the supposition of a doubt, as to its continuation in the future; or rather, it is often used to certify continued action or being, when circumstances give a doubt as to its permanence. It occurs often in accessory clauses; and may be rendered frequently by, *while, when, since, because;* as,

Ngi nge hambe, ngi sa gula, I can not go, being still sick, or while, since, or because I am sick.

Rem. 1.—When the predicate or attributive is a noun, adjective, or adverb, without a verbal copula, *se* is used instead of *sa;* thus, *ngi se mnandi*, I (am) still well, still in good health; *si se kona*, we (are) still present; *ba se sekaya*, they (are) still at home; *a ba se ko*, or *ba nga se ko*, they (are) not still present, or they (being) no longer present.

Rem. 2.—We sometimes meet with a kind of reduplication, a compound of this form, especially in the negative; thus, direct, *a ku sa bi ku sa ba ko 'luto*, contracted, *a ku sa bi sa ba ko 'luto*, there is no longer any thing still present; indirect, *ku nga sa bi* (*ku*) *sa ba ko 'luto*. (See § 250., 1., Rem. 2.; § 254., 1., *c.*)

Rem. 3.—We sometimes meet with what might be called a progressive and continuate combination, especially in the negative, indirect; and sometimes have *e* instead of *i* final, in the verb of negation (=*be* for *bi*); thus, *ngi nga be ngi sa tanda;* that (or and) I am not still loving; *u ya bubisa umpefumlo wake, a nga be e sa ba naye umsindisi ezulwini, a nga be e sa ba naye 'ndao*, he destroys his soul, and has no longer a Savior in heaven, nor any where else.

§ 236. iv. 1. *a.* The *Definite* form of the present, affirmative, is marked by the use of *se* (present perfect of *sa*), before the pronoun nominative—the pronominal subject of the verb; thus,

Se ngi tanda,—full form, *ngi se ngi tanda*,—just now, already I love; *se ngi ya tanda*, already do I love, already am I loving.

b. There are two varieties of negative for this form. The first is marked by the use of the negative *nga* after the pronoun nominative, and the changing of the final vowel of the verb *a* to *i;* thus,

Se ngi nga tandi, already I do not love.

The second variety of negative is marked by the use of the negative *a* or *nga*, and the use of the auxiliary *ka* before the principal verb; thus, direct, *a ngi ka tandi*, I do not yet love; indirect, *ngi nga ka tandi*, I not yet loving, before I love, or previous to my loving.

2. *a.* In the affirmative, this form denotes action or being already clearly and decidedly commenced and likely to continue, implying also a previous absence of such action or being.

b. In the negative, it denotes that a state of action or being is not already, not yet or quite, at this moment, realized; generally implying, however, that it may be expected to be realized soon. Hence it is used where, in English, we find a secondary clause introduced by the words *before*, or *previous to;* thus,

Si ya ku hamba ni nga ka vuki, we shall go before you are up.

§ 237. v. 1. *a.* The *Indefinite*, diminutive, or occa-

sional form, affirmative, is marked by the use of *ke* before the pronominal subject, with or without a duplicate use of the pronoun, before *ke;* and by a change of the final vowel of the verb *a* to *e;* thus,

Ke ngi tande, or *ngi ke ngi tande*, I sometimes love, or, I love occasionally.

b. There are two varieties of the negative; thus,

The direct, *a ngi ke ngi tande*, I do not sometimes love, or, rather, I do not love at any time, or I never love;—and the indirect, *ke ngi nga tandi*, or *ngi ke ngi nga tandi*, I not loving at any time.

2. *a.* This form of the present is used to denote some indefinite point or period of time, without specifying any in particular. To give it a good translation into English is not always easy. In the past, we may render it by *once, on a time*, as, I once loved; and in the future, by *sometime*, as, I shall love *sometime*,—in familiar style, I shall love *sometime or other*. So in the present potential, in English, we say, I may love *sometime*, I may love *sometime or other*. And such is the general force of *ke* in the present indicative, in Zulu; and the phrase, *ngi ke ngi tande*, may be rendered,—at some one time or another I love, or on some occasions I love.

b. The interrogative and negative forms of this variety are much more easily and definitely rendered by *ever* and *never;* thus,

Ni ke ni tande na? or *ke ni tande na?* do you ever love? *a si ke si tande*, we never love.

c. This form of the verb has, in some cases, something of a diminutive signification, which is easily derived from the character of its auxiliary in denoting some indefinite, uncertain point or sphere of time; since, from the idea that one loves, walks, or works only on some particular occasion, it is easily inferred that he does not love, walk, or work much.

§ 238. vi. 1. *a.* The *Correlative*, complemental, or conjunctive form is marked by the use of the auxiliary *za* and its pronoun before the pronominal subject of the principal verb; thus,

Ngi za ngi tanda, until I see, literally, I come I see.

The auxiliary *za* takes before it, generally, the same pronoun which

is nominative direct to the principal verb; though the general indefinite pronoun *ku* is sometimes used instead; thus, *si za si fika*, or *ku za si fika*, until we arrive.

The inflected form, the final *a* being changed, in the auxiliary, to *e*, and in the principal verb, to *ile* or *e*, is generally used, either as the present perfect tense instead of the present, or else as denoting the close succession and connection of this verb (the correlative form) to its antecedent; thus,

Ngi ya ku hamba ngi ze ngi fike, I will walk until I have arrived, literally, I will walk and come and arrive; *ma si sebenze si ze s' akile umuzi*, let us work till we have built the kraal.

b. The negative is marked by the use of the negative particle *nga* after the direct pronominal subject, and by changing the final *a* of the verb into *i;* thus,

Ngi za ngi nga tandi, or *ku ze ngi nga tandi*, until I do not love.

2. *a.* As already intimated, and shown in the foregoing examples, this form of the verb is used as the complement or a correlative to some other verb which goes before; or it denotes a consequent and limit to some antecedent action or state, either expressed or implied; thus,

Lindani lapa ni ze ni m bone, wait here till ye see him, or in order that ye may see him; *na ke na ku zwa ukugula ukuba ni ze ni puze umuti na?* did you ever feel sick so as to take medicine.

b. This form might, perhaps, be regarded as consisting of two principal verbs; yet, on the whole, the former, *za*, is thought to rank most properly, in this situation, as an auxiliary or relational verb, the force of which, according to its connection, may be expressed in English by a conjunction, preposition, or adverb, as *and*, *then*, *till*, or *until*, or by the subjunctive mode with the conjunction *that*.

§ 239. II. The *Past tense* ("imperfect") represents an action or state as *going on at some past time.* Of this there are seven forms; namely, the Simple, the Progressive, the Continuate, the Definite, the Diminutive, the Correlative, and the Inceptive.

Rem. 1.—Under most of these forms there may be found several different varieties, as the following paragraphs will show.

Rem. 2.—In some cases, the characteristic portions of two different

forms may be combined in one, so as to constitute a kind of *compound* form. This is particularly true in some of the negatives of what are called the progressive and the inceptive forms; thus, *a ngi banga ngi sa bona*, I have never since seen, literally, I have not been still seeing.

§ 240. i. 1. *a.* The *Simple* form of the past, affirmative, is marked by the use of *a* in the pronominal subject, with the simple root of the verb; thus, *nga tanda*, I loved.

Rem. 1.—The characteristic of this tense—*a* in the pronoun—is probably derived from a contraction of the pronoun, (*ngi*, *si*, &c.,) and of the auxiliary *ya* of the present (see § 249., 1., Rem.); thus, *ngi ya=nga; si ya=sa; u ya=wa; ku ya=kwa; ba ya=ba; i ya=ya.* (See § 16.)

Rem. 2.—The final vowel of the verb *a* is sometimes changed to *e* in this tense, especially in the idiomatic or expletive use of *buya, fika, bonanga, zanga*, &c.; thus, *kwa buye kwa linywa*, they planted again; *a si bonange si ya kona*, we never went there; *a ngi zange ngi kulume ngi pike*, I never spoke nor contradicted. But this use is not common, though sometimes heard from good speakers. Neither is it to be encouraged by imitation;—better, *kwa buya,—a si bonanga,—a ngi zanga*, &c. (See § 244., 1., *b.*)

b. The negative, first variety, is marked by the use of the negative particle *a* before the pronoun nominative; thus, *a nga tanda*, I did not love.

A second variety of negative is formed from the simple affirmative, present, by suffixing the negative *nga* to to the verb, and using the negative *a* before the pronoun nominative, for the direct, and by using the negative *nga* after the pronoun, for the indirect; thus,

A ngi tandanga, I did not love; *ngi nga tandanga*, (that) I did not love, or, I not loving.

Rem. 1.—The pronoun *a*, third person plural, second class, and *wa*, second person singular, are sometimes hardened by *k*; thus, *amadoda a ka hamba*, the men did not go; *a wa tanda*, or *a kwa tanda*, thou didst not love. The pronoun *u*, third person singular, is changed to *a*, and hardened by *k*; thus, *a ka tanda*, he did not love. In the second variety, the pronoun *u*, second person singular, is sometimes hardened by *k* or *w*; thus, *a ku tandanga* or *a wu tandanga*, thou didst not love; so *i* is sometimes hardened by *y*; thus, *a yi tandanga*. (See § 16.)

Rem. 2.—The irregular verbs, *uku ti* and *ukwazi*, change *i* to *a*, in suffixing the negative *nga;* and *uku tšo* changes *a* of the suffix negative into *o;* thus, *a ngi tanga*, I did not mean; *a ng' azanga*, I did not know; *a ngi tšongo*, I did not say.

2. *a.* The simple form of the past is used to represent an action as taking place at some undefined, completely past time; as,

Nga bona umuntu, I saw a person; *sa funa umsebenzi*, we sought work.

b. The indefinite character of the past tense renders it particularly appropriate in the narration of past events; and hence it might be called the *historic* tense; thus,

Sa puma lapa, sa lala Emngeni, sa vuka kona, sa fika Embilo, sa linda abanye; we left this place, slept at the Umngeni, rose there, reached the Umbilo, waited for others.

c. This tense is also used idiomatically, in cases of impending danger or difficulty; thus,

Wa fa! wa fa! you are dead! dead! *i.e.*, you are in danger of being killed,—as one said to another, over whom a wagon was about to pass; *yek' izembe, wa zilimaza*, let the hatchet alone, you wounded yourself, *i.e.*, lest you wound yourself; *sukani, na fa! na fa! na wela emgodini!* get away, lest you die, die, lest you fall into a pit.

§ 241. ii. 1. *a.* The *Progressive* form of the past, affirmative, first variety, is marked by the use of the auxiliary *ba*, and its pronoun in the past or *–a* form, before the simple form of the present; thus,

Nga ba ngi tanda, contracted, *nga ngi tanda*, I was loving, literally, I was I love, or I was I loving.

The second variety is marked by the use of *be*, the inflected form of *ba*, and its pronoun, before the simple form of the present; thus,

Ngi be ngi tanda, contracted, *be ngi tanda*, I was loving, literally, I was I love or loving.

The third variety is marked by the auxiliary *be*, with its pronoun in the past or *–a* form, before the simple present; thus,

Nga be ngi tanda, contracted, *nga ngi tanda*, I was loving, I used to love, or I was accustomed to love.

Rem. 1.—The pronoun *u*, third person singular, before the principal verb, in these forms, usually changes to *e; ba*, third person plural, to *be;* and *a* to *e;* thus, *wa be e tanda*, he was loving; *ba be be tanda*, they were loving.

Rem. 2.—Contractions often occur between some of the pronouns and auxiliaries in these forms; as, 'u bu tanda,' from 'u be u tanda,' thou wast loving; 'wa be tanda,' from 'wa be e tanda,' he was loving; 'i bi tanda,' from 'i be i tanda,' it was loving.

b. The negative, first variety, of these forms, is marked by the use of the negative particle *nga* before the principal verb, the final *a* of the verb changing to *i*,—the indirect negative of the simple present, with the auxiliaries of the past; thus,

'Nga ba ngi nga tandi,' contracted, 'nga ngi nga tandi,' I was not loving; 'si be si nga tandi,' contracted, 'be si nga tandi,' we were not loving; 'sa be si nga tandi,' contracted, 'sa si nga tandi,' we were not loving, or accustomed to love.

A second variety of the negative puts the negative particles with the auxiliaries; thus, 'a ngi banga ngi tanda;' 'ngi nga banga ngi tanda;' 'a nga be ngi tanda.'

Rem.—This second variety of the negative seldom occurs, except in a combination of the progressive and continuate forms; thus, direct, 'a ngi banga ngi sa tanda,' I never loved again;—indirect, 'ngi nga banga ngi sa tanda,' (that) I never loved again.

2. These various progressive forms represent the state of action or being as unfinished at a certain specified time past; or they represent that state as present and continuing in some indefinite period of past time. See the foregoing examples.

Rem.—According to formation, the second variety of negative belongs, as above, to the progressive form; but according to its import, it belongs rather under the fifth, the indefinite form. (See § 244., 1., *b*.)

§ 242. iii. 1. *a.* The *Continuate* form of the past, affirmative, is marked by the use of the auxiliary *sa* after the pronoun of the simple form; thus, *nga sa tanda*, I still loved.

A second variety of this form, or rather a combination of this and the progressive form, is marked by the use of *sa* after the direct pronominal subject in the several progressive forms of the past (§ 141., 1.); thus,

'Nga be ngi sa tanda;' 'ngi be ngi sa tanda,' contracted, 'be ngi sa tanda,' or 'nga be sa tanda,' or 'ngi be sa tanda,'—I was still loving.

b. The negative of this form, first variety, is marked by the use of the negative *a* before the affirmative form; thus,

'A nga sa tanda,' I did not still love.

The negatives of the second variety are the same as in the several negative varieties of the progressive form, with the use of *sa* before the principal verb; thus, 'nga be ngi nga sa tandi;' 'ngi be ngi nga sa tandi;' 'be ngi nga sa tandi:' 'a ngi banga ngi sa tanda;' 'ngi nga banga ngi sa tanda;' 'a nga be ngi sa tanda;' 'ka nga be ngi nga sa tandi.'

2. The use and import of this form of the past may be easily gathered from remarks upon the continuate form of the present tense, together with remarks upon the simple and progressive forms of the past tense, and from the examples given above, without any thing further in this connection. (See §§ 235., 240., 241.)

§ 243. iv. 1. The *Definite* form of the past is marked by the use of *se*, with or without its pronoun, after the auxiliary *ba* or *be* of the progressive past; thus,

Affirmative, 'nga be ngi se ngi tanda,' contracted, 'be ngi se ngi tanda,' or 'nga be se ngi tanda,' I was evidently loving, or I was already loving.

Negative, 'nga be ngi se ngi nga tandi,' I was not evidently loving.

A second variety of negative for this form is marked by the use of the negative *nga*, with the auxiliary *ka* and its pronoun, after the auxiliary *ba* or *be* of the progressive form, changing the final vowel of the verb *a* to *i*; thus, 'ngi be ngi nga ka tandi,' contracted, 'be ngi nga ka tandi,' I was not yet loving.

2. The import of this form is sufficiently indicated by remarks on the definite present, and progressive past, together with the examples above given. (See §§ 236., 241.)

§ 244. v. 1. *a*. The *Indefinite* or occasional form of the past, affirmative, is marked by the use of the auxiliary *ka*, or *ke*, with its pronoun in the *-a* form, before the simple form of the past; thus,

'Nga ka nga tanda,' or 'nga ke nga tanda,' I did once love; 'na ke na tanda na?' did you ever love?

b. (1.) The negative is usually marked by the use of

the auxiliary *za* in its several negative forms, direct and indirect, with the principal verb in the inflected form, *a* final being changed to *e;* thus,

Direct, 'a si zanga si tande,' we never loved;—indirect, 'si nga zanga si tande,' (that) we never loved.

(2.) Sometimes the auxiliary *ba* is used instead of *za*, especially in connection with the continuate form; as,

'A ngi banga ngi tanda,' or 'a ngi banga ngi sa tanda.' (See § 241., 1., *b.*, also 2., Rem.)

(3.) Sometimes the auxiliary *ka* or *ke* may be heard in this kind of negative; thus,

'A sa kanga sa tanda,' once we did not love;—indirect, 'si nga kanga sa tanda;' or again, 'sa ka si nga tandanga;' so also, 'sa ke si nga tandanga,'—we never loved.

(4.) Sometimes a negative of this kind is formed by the use of *bona* as an auxiliary; thus,

'Ya ti a ba bonanga be bona umlungukazi,' he said they never saw a white woman; 'uma ku nga bonanga ku bonwa umuntu le 'mizi,' now suppose nobody had ever seen these cities.

2. The import of this form has been stated, in substance, in the remarks upon the indefinite of the present, and on the simple form of the past, and sufficiently illustrated in the foregoing examples. (See §§ 237., 240.)

§ 245. vi. 1. *a.* The *Correlative* form of the past, affirmative, is marked by the use of the auxiliary *za*, or *ze*, with its pronoun in the *-a* form, before the simple form of the past; thus,

'Nga za nga tanda,' and, then, until, or at last, I loved; 'sa ze sa sondela,' then we drew near.

b. The negative is marked by the use of these same auxiliary forms before the negatives of the simple, past; thus,

Direct, 'sa za a sa tanda,' until we did not love;—indirect, 'sa za si nga tandanga,' until we not loving.

2. The import of this form of the past differs from the correlative of the present only in point of time.

3. There is a second variety of the correlative, past, which is marked by the use of the auxiliary *ye* (inflected form of *ya)* with its pronoun in the *-a* form, before the simple form of the present; thus,

Affirmative, 'nga ye ngi tanda,' contracted, 'nga ngi tanda,' and, or then I loved, or I did love;—negative, 'nga ye ngi nga tandi,' contracted, 'nga ngi nga tandi,' and, or then I loved not, or I did not love; 'sa ye si nga tandi,' contracted, 'sa si nga tandi,' then we did not love.

4. This second variety of the correlative, like that which is marked by the auxiliary *za*, has something of a complemental force, and may be rendered sometimes by *till* or *until*. Its more proper and usual import, however, is rather that of mere sequence, which is best rendered by *and, then, and then;* thus,

'Sa vuka sa ye si hamba,' or 'sa si hamba,' we rose up and went; 'sa geza emfuleni sa si buya,' we bathed in the river and then returned.

§ 246. vii. 1. *a*. The *Inceptive*, contingent, or predictive form of the past, affirmative, is marked by the use of the auxiliary *be* with or without its pronoun, before the simple form of the future tense (see § 248., 1., *a*.); thus,

'Ngi be ngi ya ku tanda,' contracted, 'be ngi ya ku tanda,' I was about to love, I would or might love or have loved,—literally, I was going to love.

Rem.—Sometimes the pronoun before the auxiliary *be* takes the *-a* form, the sign of the past; thus, 'nga be ngi ya ku tanda;' 'sa be si ya ku tanda,' contracted, 'sa si ya ku tanda.'

The negative is marked by the same auxiliary before the indirect negative of the future (see § 248., 1., *b*.); thus,

'Ngi be ngi nga yi ku tanda,' contracted, 'be ngi nga yi ku tanda,' I was not about to love, or I would or might not love, or have loved.

b. A second variety of the inceptive, past, is marked by the use of the same auxiliary *(be* or *ba)* before the simple form of the future, second variety, inceptive (see § 248., 3., 4.); thus,

Affirmative, 'ngi be ngi za ku tanda,' or 'nga be ngi za ku tanda,' contracted, 'be ngi za ku tanda,' or 'nga ngi za ku tanda,'—I was about to love, or I was coming to love.

Negative, 'ngi be ngi nge za ku tanda,' 'ngi be ngi nge zi ku tanda,' or 'nga be ngi nge zi ku tanda,' contracted, 'be ngi nge z' uku tanda,' or 'nga ngi nge z' uku tanda,'—I was not about to love.

c. A third variety of this form is marked by the use of the auxiliary *ye* with its pronoun in the *-a* form, before the simple form of the future; thus,

'Nga ye ngi ya ku tanda,' contracted, 'nga ngi ya ku tanda,'—I was going to love, I would have loved.

d. Still another variety of the past inceptive form is derived from the use of the continuate future (§ 250.) instead of the simple, with the above named introductory auxiliaries, *ba*, *be*, or *ye;* thus,

Affirmative, 'nga be ngi sa ya ku tanda,' I was about still to love; —negative, 'nga be ngi nga sa yi ku tanda.'

2. The several varieties of this form of the past are used to express a past readiness or intention to do or be something which was then future, had an opportunity been given, or no obstacle been interposed. Hence, this form often answers to the English potential and subjunctive forms in *might, could, would, should;* and it is often accompanied by another proposition of a subordinate character, with a verb in the explanatory indicative, or else in the subjunctive mode; thus,

'Be ngi nge zi ku tanda, uma nga be ngi za ku hamba ngedwa; se ngi vuma, ngokuba si za ku hamba nomunye, si hambe si pumuzana isizungu;' I should not be willing, if I were to go alone; however, I consent, because we are to go with another, relieving each other of loneliness as we go.

Rem. 1.—Though both its usual import and the leading auxiliaries of this form, *nga ye, nga be, ngi be,* put it most properly in the past tense, yet its general connection, particularly with the subordinate proposition, gives it the signification, sometimes of the past perfect, sometimes of the present, and sometimes of the future. Thus, the verbs in the sentence,—'uma u bu nga yi bonanga inkomo, i be i ya ku baleka i ye ekaya,' are both most properly rendered in the past perfect; thus, if you had not seen the cow, she would have run away and gone home: while the verbs in the sentence,—'be ngi za ku hamba ukuba ba fika ngi se kona,' may be rendered in the past or present, according to its connection; and the verbs in the sentence,—'sa be si za ku hamba uma ni za ku hamba,' might be rendered in the future.

Rem. 2.—The contingent import of this form of the past, embodying a certain fact, generally upon some condition, with liberty of reference to almost any time, present, past, or future, makes the use of its several varieties very common and important.

§ 247. III. The *Future tense* denotes future time; and of this there are seven forms; namely, the Simple, the Emphatic, the Continuate, the Definite, the Indefinite, the Correlative, and the Progressive. Of some of these forms there are several varieties.

§ 248. i. 1. *a.* The *Simple* form of the future, first variety, affirmative, is marked by the use of the auxiliary *ya* with the infinitive of the principal verb, the initial *u* of the infinitive sign *(uku)* being elided; thus,

'Ngi ya ku tanda,' I shall love, literally, I go to love.

b. The negative is formed by changing the final vowel of the auxiliary *a* to *i*, and using the negative *a* before the pronoun nominative, for direct negation; and the negative *nga* after the pronoun nominative, for indirect or accessory negation; thus,

'A ngi yi ku tanda,' I shall not love; 'ngi nga yi ku tanda,' (that) I shall not love.

2. This variety of the future simply predicts, or represents an action or state which is yet to come; as in the above examples.

3. *a.* A second variety of the simple future, affirmative, is marked by the use of the auxiliary *za* with the contracted infinitive of the principal verb; thus,

'Ngi za ku tanda,' I shall love, or I am going to love, or I am about to love, literally, I come to love.

b. The negative, direct, of this variety, is formed by the use of the negative *a* before the pronoun nominative; thus,

'A ngi za ku tanda;'—the indirect, by the use of *nga* after the pronoun nominative, *a* of *nga* usually changing to *e* before the auxiliary *za;* thus, 'ngi nge za ku tanda.'

Rem.—The *a* of *za*, in the negative of this variety, often changes to *i* (=*zi*), the same as *a* in *ya*, first variety, (=*yi*); thus, 'a ngi zi ku

tanda,' 'ngi nge zi ku tanda;' or, what is more common, the *a* (or *i*), in *za* (*zi*), may be elided, and the *u* restored in the *ku* (=*uku*) giving the principal verb the full infinitive form; thus, 'a ngi z' uku tanda,' or 'a ngi zu ku tanda;' 'ngi nge z' uku tanda,' or 'ngi nge zu ku tanda.'

4. This second variety of the simple future is sometimes used in much the same manner as the first. It has generally, however, more of an inceptive force, denoting the commencement of an action or state, or an intention to commence without delay; thus,

'Ngi za ku hamba,' I am about to go, literally, I come to go,=I shall go at once.

Rem.—While the true import of this variety, taking the whole phrase or form together, gives it a future character, and limits the verb *za* to the rank of an auxiliary, a rigid analysis (as in § 248., *b.*, Rem.) might insist upon giving to *za* the rank of a notional verb, in the present tense, and consider the second verb as an infinitive. (See §§ 238., 2., *b.*; 207., Rem. 1.; 227., 1.)

§ 249. ii. 1. *a.* The *Emphatic* form of the future, affirmative, is marked by the use of *o* in the pronoun nominative, with the simple root of the verb. This *o* occupies the same place in the pronoun here, that *a* does in the simple past (see § 240., 1.),—taking the place of *i* or of *a* in those pronouns which end in these letters; being suffixed to those which consist of *i* or *u*, or end in *u*, these vowels *i* or *u* passing over into their cognate consonants; and taking the place of the pronoun *a*, third person, second class, plural; thus,

'Ngo tanda,' I will love; 'no tanda,' ye shall love.

Rem.—This form of the future is evidently derived from the simple, full form—'ngi ya ku tanda'—by a repeated contraction, or an elision and composition of its pronoun and auxiliaries. For example, taking the second, or inceptive variety of the simple future, 'ngi za ku tanda,' dropping *k* and uniting *a–u*=*o*, we have 'ngi zo tanda'—a form still in frequent use; and from this, by dropping *z*, eliding *i* in *ngi*, and uniting *o* with the pronoun, we have 'ngo tanda.'

In the same manner, by dropping *y* and *k*, and joining *a–u* (=*o*) with the pronoun *ngi* (=*ngo*), from the full, simple form, 'ngi ya ku tanda,' we have the contracted, emphatic form 'ngo tanda;'—just as we have the contracted form 'ngi so tanda,' from 'ngi sa ya ku tanda.' A contraction of similar extent occurs in the word 'umuntwana,' where, by dropping *um* and *w*, and eliding *na*, we have *umta;* and in like manner, from 'umuntwana wake,' we have the abridged form—'umtan' ake.'

b. The negative of this form is the same as that of the simple, first variety; thus,

A ngi yi ku tanda;—indirect, *ngi nga yi ku tanda.*

REM.—According to analogy, the negative of this form would be obtained by using the negative *a* before the affirmative; thus, *a ngo tanda*, &c.; but these forms, *a ngo tanda*, *a so tanda*, &c., are often used as imperative affirmatives, the *a* being a sign of the imperative *ma;* thus, *ma ngo tanda*, contracted, *a ngo tanda*, let me in future love. Hence, the use of this form—*a ngo tanda*—as a negative, is seldom or never heard in Isizulu, except in the auxiliary *za* or *ze;* as, *a kwo ze ku be ngunapakade*, it shall not be forever.

2. *a.* This form of the future is sometimes used, like the simple, in a predictive sense. But its more frequent use and import are, to denote a determination, a promise, or a command; for which purpose it is well fitted by the brevity of its form.

Hence it corresponds to the imperative or promissive use of *will* in the first person, and *shall* in the second and third, in the English future; thus, *ngo tanda*, I will love; *no tanda*, ye shall love; *bo tanda*, they shall love;—while the full or simple form, as, *ngi* (*ni* or *ba*) *ya ku tanda*, corresponds to the predictive use of *shall* in the first person, English, and to *will* in the second and third persons; thus, *ngi ya ku tanda*, I shall love; *ngo tanda*, I will love; *ni ya ku tanda*, ye will love; *no tanda*, ye shall love.

b. This form is also used in connection with the simple, sometimes adversatively, and sometimes for the sake of variety of expression; as,

A ngi yi ku muka, ngo sala, I shall not depart, I will remain; *a ngi yi ku fa, ngo pila*, I shall not die, but recover; *ngi ya ku ya, ngo tenga*, I shall go and purchase.

§ 250. iii. 1. The *Continuate* form of the future is derived from the simple forms of the same, by the use of *sa* before the auxiliaries *ya* or *za* of the simple, the *a* of *sa* changing to *e* before *za;* thus,

Affirmative, *ngi sa ya ku tanda*, I yet or still shall love, literally, I am still going to love; *ngi se za ku tanda*, I am still about to love.

Negative, direct, *a ngi sa yi ku tanda*, I am not still going to love, or I shall love no more;—indirect, *ngi nga sa yi ku tanda*, (that) I am not still going to love.

REM. 1.—Sometimes these forms are greatly abridged (see § 16.,

and § 249., 1., *a.*, Rem.), *ngi sa ya ku tanda* being contracted into *ngi so tanda;* and, *a ngi sa yi ku tanda*, into *a ngi so tanda.* These short forms are not, however, very common, except in strong idiomatic, negative expressions, such as, *a ngi so ze ngi tande*, I will never love; *a ka so ze a bone ukupila*, he shall never see life.

Rem. 2.—We sometimes meet with a kind of compound or reduplicated variety of this form, especially in the negative, as in the following examples,—*a ngi so ze* (or *za*) *nga tanda*, full form, *a ngi sa yi ku za ngi sa tanda*, I will never love more, literally, I am not still going to come and still love; *uma si kutele a si so ze sa fa yindingo*, if we are industrious we shall never again, or still, die of want. (See § 235., 2., Rem. 2.)

2. The general import of the continuate future is sufficiently indicated by the foregoing examples, and by remarks upon the same form in the present tense, and upon the simple form of the future. (See §§ 235., 248.)

§ 251. iv. 1. The *Definite* form of the future, affirmative, is marked by the use of the auxiliary *se*, with or without its pronoun, before the simple form of the future; thus,

Se ngi ya ku tanda, full form, *ngi se ngi ya ku tanda*, evidently I shall love, or I am just a going to love; *se ngi za ku fa*, I am just ready to die, or I am at the point of death.

2. The negatives for this form are the same as those of the last, the continuate; as, *a ngi sa yi ku tanda; a ngi so ze ngi tande; a ngi so ze nga tanda;*—indirect, *ngi nga so za nga tanda.*

§ 252. v. 1. The *Indefinite* or occasional form of the future is marked by the use of the auxiliary *ke* in the future, before the principal verb and its pronoun, the final vowel of the principal verb *a* being changed to *e;* thus,

Affirmative, *ngi ya ku ke ngi tande*, I shall sometime love.

Negative, direct, *a ngi yi ku ke ngi tande*, I shall not sometime love;—indirect, *ngi nga yi ku ke ngi tande*, (that) I shall not sometime love.

2. The remarks upon the indefinite of the present, together with the above examples, are a sufficient illustration of the import of this form in the future.

Rem.—The import of this form, and that of the continuate, renders a combination of the two both easy and not uncommon; thus, *ngi sa ya ku ke ngi tande*, I shall yet love sometime; *a ngi sa yi ku ke ngi tande*, I shall not yet love at any time.

§ 253. vi. 1. The *Correlative* form of the future is marked by the use of *ze*, and its pronoun, before the simple form of the future; thus,

Ngi ze ngi ya ku tanda, until I shall love;—negative, *ngi ze ngi nga yi ku tanda*, until I shall not love.

Rem.—The verb *za* may be used in the simple future form, followed by the principal verb inflected in *e*, and its pronoun; thus, affirmative, *ngi ya ku za ngi tande*, or *ngo za ngi tande*, and or until I shall love;—negative, *a ngi yi ku za ngi tande*, and or until I shall not love.

2. The present form of the correlative, as, *ngi za ngi tanda*, or, more frequently, the present perfect, *ngi ze ngi tande*, is often used instead of the above proper future forms,—the mind being carried forward to the time of the event to happen, so as to regard it as present; as is often done in English, where the words *till*, *when*, *as soon as*, are used. Hence, the import of the above forms of the future does not differ essentially from that of the present.

§ 254. vii. 1. *a*. The *Progressive* form of the future is marked by the use of the auxiliary *ba* in the simple future, followed by the simple present of the principal verb; thus,

Affirmative, *ngi ya ku ba ngi tanda*, I shall be loving.

Negative, direct, *a ngi yi ku ba ngi tanda*;—indirect, *ngi nga yi ku ba ngi tanda*.

b. A second variety of this form is marked by the use of the auxiliary *ba* in the continuate future, together with the principal verb in the simple present; thus,

Ngi sa ya ku ba ngi tanda;—negative, *a ngi sa yi ku ba ngi tanda*.

c. A third variety employs both the auxiliary *ba* and the principal verb in the continuate form; thus,

Si sa ya ku ba si sa tanda, we shall still be still loving;—negative, *a si sa yi ku ba si sa tanda*, we shall not still be still loving; or *si sa ya ku ba si nga sa tandi*, we shall still be not still loving.

2. The import of this form is sufficiently indicated by remarks upon the progressive of the past (§ 241., 2.), and upon the continuate of the present (§ 235., 2.), together with the examples given above.

§ 255. IV. 1. The *Present Perfect tense* represents an action or state as past and *complete at the present* time.

Rem.—This tense, in the Zulu, unlike the same in English, may be used with words which specify some particular past time, as well as with those which specify the present; thus, *ngi tandile izolo*, I (have) loved yesterday. In this respect, the Zulu language has a parallel in the French and German, in both of which languages the auxiliaries corresponding to the English *have*, in the present perfect, are sometimes correctly used with specified past time; thus, *Je l' ai vu hier* is good French, just as *ngi m bonile izolo* is good Zulu; though, *I have seen him yesterday* would not be good English. So, in German, we may have *Er hat ihn gestern gelobt*, he (has) praised him yesterday; or, *ich habe ihn gestern gesehen*,=*ngi m bonile izolo*, which we must render into English by saying, (not, I *have seen*, but,) *I* saw *him yesterday*.

2. Of this tense there are five forms,—the Simple, the Continuate, the Definite, the Indefinite, and the Correlative.

§ 256. i. 1. *a*. The *Simple* form of the present perfect is marked by the inflection of the verb,—the final *a* being changed into *ile*, and sometimes contracted into *e;* thus,

Ngi tandile, contracted, *ngi tande*, I have loved, or I loved.

Rem. 1.—Verbs ending in *ala* generally change this into *ele* in forming the present perfect; thus, *ngi bulele*, I have killed, from *bulala*. So, *iwele* from *iwala*, *lele* from *lala*, *sele* from *sala*, *zele* from *zala*, *twele* from *twala*, *bonakele* from *bonakala*, *nyukamele* from *nyukamala*. But *ʻlala*, sit, generally makes *ʻlezi*, rarely *ʻlalile;* *ʻyala*, play, makes *ʻyalile*.

Rem. 2.—Verbs ending in *ana* generally change this into *ene* in forming the present perfect; thus, *si ʻlangene*, we have met together, from *ʻlangana;* so *tandene* from *tandana*, *pambene* from *pambana;* but *fumene* or *fumanile* from *fumana*.

Rem. 3.—Many verbs in *ata* make the present perfect

in *ete;* as, *pete* from *pata*, *ambete* from *ambata*, *fumbete* from *fumbata;* but *tabete* or *tabatile* from *tabata*, *tete* or *tatile* from *tata*.

Rem. 4.—Some verbs form the present perfect by changing final *a* into *i;* or perhaps we should say, from an abridgment of the full and regular form by cutting off *le* from *ile;* thus, *ngi suti*, I have satisfied my appetite, or I am sated, from *suta* (or *sutile*), be full or sated. So, *mi* from *ma*, *miti* from *mita*, *ʻluti* from *ʻluta*.

Rem. 5.—The verb *tšo* makes the present perfect in *tšilo;* *ʻlala*, sit, makes *ʻlezi*, rarely *ʻlalile*.

b. The negative, direct, is marked by the use of the negative *a*, before the pronoun nominative; thus,

'A ngi tandile,' I have not loved;—indirect, by the use of *nga*, after the pronoun nominative; thus, 'ngi nga tandile,' (that) I have not loved, or I not having loved.

Rem.—The second variety of the negative for the past tense, simple form, constitutes a second variety also for the present perfect; thus, direct, 'a ngi tandanga,' I loved not, or I have not loved;—indirect, 'ngi nga tandanga,' (that) I loved not, or have not loved.

2. This form of the verb represents the being, action, or passion, as having taken place at a previous time, but as connected also with the present. (See § 255., 1., Rem.)

Rem.—*a*. This form of the present perfect has the force of the simple present, in some intransitive verbs, especially such as denote the state, property or quality of a person or thing; as, 'ku lungile,' it is right; 'u lele,' he is asleep; 'ngi mi,' I am standing; 'si lambile,' we are hungry.

b. The subjective species of verbs (§ 194.) is often used in this way; thus, 'i sabekile,' it is fearful; 'i tandekile,' it is lovely.

§ 257. 1. The other forms, as the Continuate, Definite, &c., are marked by the same auxiliaries, as *sa*, *se*, &c., which mark the corresponding forms in the other tenses, the principal verb in the present perfect always taking the inflected form *ile* or *e*, as in the simple of the present perfect.

2. The import of these other forms may be learned from the corresponding forms in the other tenses,—the present, past, and future,—as already given, and

from the above remarks on the import of the present perfect; also from the examples of the several different forms of this tense, as given in the following paragraphs:—

§ 258. ii. The *Continuate* form of the present perfect;

Aff. Ngi sa tandile, I have still loved.
Neg. A ngi sa tandile, or tandanga.
Neg. Ngi nga sa tandile, or tandanga.

§ 259. iii. The *Definite* form of the present perfect;

Aff. Se ngi tandile, or tande, I have just loved.
Neg. *As in the Continuate form, above.*

§ 260. iv. The *Indefinite* form of the present perfect;

Aff. Ngi ke ngi tandile, I have once loved.
Neg. A ngi ke ngi tandile, I have never loved.

§ 261. v. The *Correlative* form of the present perfect;

Aff. Ngi ze ngi tandile, and, or until I have loved.
Neg. Ngi ze ngi nga tandile, until I did not love.

Second variety,

Aff. Nga ye ngi tandile, and I have loved, or then I loved.
Neg. Nga ye ngi nga tandile, contracted, nga ngi nga tande.

§ 262. V. The *Past Perfect tense* ("pluperfect") denotes past time, that precedes some other past time, to which it refers. Of this there are six forms; namely, the Simple, the Continuate, the Definite, the Indefinite, the Correlative, and the Inceptive.

§ 263. 1. The first variety of each of these forms, except the correlative and inceptive, is derived from the corresponding form of the present perfect, by using before it the auxiliary *be* and its pronoun; thus,

Present perfect, 'ngi tandile,' I have loved;—past perfect, 'ngi be ngi tandile,' I had loved, literally, I was I have loved.

2. The first variety of the correlative employs the auxiliary *be* and its pronoun, after the auxiliary *ze;*

though the second variety puts it before the other auxiliaries, as in most of the other forms of this tense. (See § 269.)

3. The inceptive is derived from the simple of the future perfect, by using before it the auxiliary *be*, with or without its pronoun. (See 270.)

§ 264. The general import of the several forms of the past perfect, may be learned from what has been said upon the corresponding forms in the preceding tenses, together with the definition of this tense as already given, and from the examples which follow. (See 265—270.)

Rem. 1.—The past perfect forms have the signification of the present perfect, in all those verbs whose present perfect forms have a present signification; thus, *ngi be ngi mi*, contracted, *be ngi mi*, I was or have been standing; *ngi be ngi lambile*, I was or have been hungry.

Rem. 2.—Other verbs, as well as those signifying some state or attribute of an object, are sometimes used in a past perfect form with a present perfect import,—this import, in such cases, being of a progressive character; thus, *ngi be ngi bonile*, contracted, *be ngi bonile*, I had seen,—literally, I was I have seen; and hence, according to the connection, either, I had seen, or I have been seeing.

Rem. 3.—Where the past perfect form has the force of the present perfect, the past perfect import may be given, by using before it the auxiliary *ye* with its pronoun in the *-a* form,—the auxiliaries of the third variety of the correlative, past perfect; thus, *nga ye ngi be ngi mi*, I had stood, or I had been standing; *nga ye ngi be ngi lambile*, I had hungered, or I had been hungry.

The following are examples of the principal forms and varieties of the Past Perfect Tense:—

§ 265. i. The *Simple* form,

Aff. (Ngi) be ngi tandile, I had loved.
Neg. (Ngi) be ngi nga tandile.

§ 266. ii. The *Continuate* form,

Aff. (Ngi) be ngi sa tandile, I had still loved.
Neg. (Ngi) be ngi nga sa tandile.

§ 267. iii. The *Definite* form,

Aff. Ngi be se ngi tandile, I had evidently loved.
Neg. Ngi be ngi nga sa tandile.

Second variety,

Aff. Nga be ngi se ngi tandile, I had already loved.
Neg. Se nga be ngi nga tandile.

Third variety,

Aff. Se ngi be ngi tandile, already had I loved.
Neg. Se ngi be ngi nga tandile.

§ 268. iv. The *Indefinite* form,

Aff. (Ngi) be ngi ke ngi tandile, I had once loved.
Neg. (Ngi) be ngi ke ngi nga tandile.
Neg. Nga be ngi nga zanga ngi tande.

§ 269. v. The *Correlative* form,

Aff. Ngi ze ngi be ngi tandile, until I had loved.
Neg. Ngi ze ngi be ngi nga tandile.

Second variety,

Aff. Ngi be ngi ze ngi tandile, I had then loved.
Neg. Ngi be ngi ze ngi nga tandile.

Third variety,

Aff. Nga (ye) ngi be ngi tandile, and, or then I had loved.
Neg. Nga (ye) ngi be ngi nga tandile.

§ 270. vi. The *Inceptive* form,

Aff. (Ngi) be ngi ya ku ba ngi tandile, I was about to have loved, or I would, should, or might have loved.
Neg. (Ngi) be ngi ya ku ba ngi nga tandile.
Neg. (Ngi) be ngi nga yi ku ba ngi tandile.

Rem.—Parentheses ( ) in the above examples signify that the part enclosed may be omitted. Using the part enclosed gives the full form; omitting it, the contracted; thus, *ngi be ngi tandile*, contracted, *be ngi tandile*. So in other places.

§ 271. VI. The *Future Perfect tense* ("second future") denotes future time, that precedes some other future time, to which it refers. Of this there are six forms; namely, the Simple, the Emphatic, the Continuate, the Definite, the Indefinite, and the Correlative.

§ 272. 1. These forms are derived from the corres-

ponding forms of the future, by substituting the auxiliary *ba* in place of the principal verb of the future, and subjoining the simple present perfect of the principal verb. See examples given below.

2. The import of the several forms of the future perfect, may be learned from the definition of this tense as already given, and from corresponding forms in the foregoing—present, past, and future—tenses, and also from the following—

Examples of the Future Perfect Tense:—

§ 273. i. The *Simple* form,

Aff. Ngi ya ku ba ngi tandile, I shall have loved.
Neg. A ngi yi ku ba ngi tandile.
Neg. Ngi nga yi ku ba ngi tandile.

Second variety,

Aff. Ngi za ku ba ngi tandile, I am about to have loved.
Neg. A ngi z' uku ba ngi tandile.

§ 274. ii. The *Emphatic* form,

Aff. Ngo ba ngi tandile, I will have loved.
Neg. *As in the Simple form, above.*

§ 275. iii. The *Continuate* form,

Aff. Ngi sa ya ku ba ngi tandile, I shall yet have loved.
Neg. A ngi sa yi ku ba ngi tandile.

Second variety,

Aff. Ngi se za ku ba ngi tandile, I am yet about to have loved.
Neg. A ngi se za ku ba ngi tandile.
Neg. Ngi nga se za ku ba ngi tandile.
Neg. A ngi so ze ngi be ngi tandile.

§ 276. iv. The *Definite* form,

Aff. Se ngi ya ku ba ngi tandile, already I shall have loved.
Neg. A ngi sa yi ku ba ngi tandile.

§ 277. v. The *Indefinite* form,

Aff. Ngi ya ku ke ngi be ngi tandile, I shall sometime have loved.
Neg. A ngi yi ku ke ngi be ngi tandile.
Neg. Ngi nga yi ku ke ngi be ngi tandile.
Neg. Ngi ya ku ke ngi be ngi nga tandile.

§ 278. vi. The *Correlative* form,

Aff. Ngi ze ngi ya ku ba ngi tandile, until I shall have loved.
Neg. Ngi ze ngi nga yi ku ba ngi tandile.
Neg. Ngi ze ngi ya ku ba ngi nga tandile.

§ 279. GENERAL REMARKS UPON THE FOREGOING TENSES.—1. The foregoing are the principal forms of the several tenses of the indicative mode. They do not profess to include a specimen of every possible form, whether full or contracted, with which we may meet; but they are deemed sufficient, together with the remarks with which they are accompanied, to show the proper structure and import, not only of those which are given, but of any others which may be required or ever occur in the indicative mode.

2. *a.* As before remarked, sometimes the characteristic parts of two, or more, of some of the foregoing forms, in any given tense, may be combined, so as to form a compound, the force of which may be a modification of the two values combined; thus,

In the last,—the future perfect tense,—the continuate, *ngi sa ya ku ba ngi tandile*, I shall yet have loved, and the indefinite, *ngi ya ku ke ngi be ngi tandile*, I shall at some time have loved,—may be united so as to form the compound, *ngi sa ya ku ke ngi be ngi tandile*, signifying, I shall yet on some occasion have loved.

b. Another, a *progressive* form, might have been added also in the last,—the future perfect; thus,

Ngi ya ku ba ngi be ngi tandile, I shall have been loving.

And in the correlative form, another variety might have been given; thus, *nga ye ngi ya ku ba ngi tandile*, and, or then I shall have loved.

c. So in the past perfect tense, a correlative inceptive compound might be given; thus,

Nga ye ngi be ngi ya ku ba ngi tandile, and then I was about to have loved, or I might, could, or should have loved.

And in the past tense, an inceptive progressive compound may be used; thus, *ngi be ngi ya ku ba ngi tanda*, I was about to be loving, or I should or would be loving.

3. The last two tenses,—the past perfect and the future

perfect,—and many of the forms in the other tenses,—in fact all the forms in which two or more auxiliaries are used, might be called compound or augmented forms; but a classification and nomenclature of this kind have not been deemed expedient.

B. Tenses of the Potential Mode.

§ 280. The Tenses in the Potential Mode are the same in number and name as in the indicative,—the Present, the Past, the Future; the Present Perfect, the Past Perfect, and the Future Perfect. But the line of distinction between the tenses of the potential is much more vague and obscure than it is in the indicative. Thus, the different forms of the present potential are often used in reference to the past and future; while those of the past refer as often to the present perfect and past perfect, as to the mere past. Hence, as the future perfect is seldom required, we rarely meet with any but the present and past forms of the potential mode; though those which are given in the future, the present perfect, past perfect, and future perfect, are sometimes used.

§ 281. To the tenses of the potential mode belong nearly the same kinds and varieties of form, as to the tenses of the indicative. The forms of the potential differ from those of the indicative, chiefly in the use of the potential auxiliary *nga* and its pronoun. This mark of the potential generally precedes the several forms of the indicative; but not always. Sometimes the potential is formed by introducing *nga* and its pronoun between, or after, the auxiliaries of the indicative.

§ 282. After the full description and illustration of the several characteristics and values of the different forms of the indicative mode, already given, and these few general remarks upon the formation of the potential, together with what has been said upon the import of the potential mode (see 222.), and upon its characteristic auxiliary *nga* (see 211.), it will be sufficient, here, to give

merely an outline specimen of most of the different forms, and varieties of form, which occur under the several tenses of this mode, together with as good a translation of the same, as the genius and flexibility of the English language will allow.

Examples of the principal forms in the several *Tenses of the Potential Mode.*

§ 283. I. *Present Tense:—*

i. Simple form,

Aff. Si nga tanda, we may love.
Neg. A si nge tande, contracted, si nge tande.

Second variety, or full, and probably original form,

Aff. Si nga si tanda, we may or ought to love.
Neg. Si nga si nga tandi.

ii. Continuate form,

Aff. Si nga sa tanda, we may still love.
Neg. Si nge sa tande.

iii. Definite form,

Aff. Se si nga tanda, now we may love.
Neg. Se si nge tande.

iv. Indefinite form,

Aff. Si nga ke si tande, we may sometimes love.
Neg. (A) si nge ke si tande.

Second variety,

Aff. Si nga ze si tande, we may as well love.
Neg. Si nge ze sa tanda, we can never love.
2d v. Si nge ye si tanda.

v. Correlative form,

Aff. Si ze si nga tanda, until we may love.
Neg. Si ze si nge tande.

vi. Progressive form,

Aff. Si nga ba si tanda, we may be loving.
Neg. (A) si nge be si tanda.
2d v. Si nga ba si nga tandi.

Second variety—progressive and continuate,

Aff. Si nga ba si sa tanda, we may be still loving.
Neg. Si nge be si sa tanda, or, si nga be si sa tanda.

Third variety—correlative progressive and continuate,

Aff. Si ze si nga ba si sa tanda, and, or then, we may be still loving.
Neg. Si ze si nge be si sa tanda.

§ 284. II. *Past Tense:*—

i. Simple form,

Aff. (Si) be si nga tanda(yo), we might, could, or would love, or
Neg. (Si) be si nge tande. [have loved.

Second variety,

Aff. Sa be (*or* ba) si nga tanda(yo).
Neg. Sa be (*or* ba) si nge tande.

Third variety,

Aff. Sa ye si nga tanda(yo).
Neg. Sa ye si nge tande.

ii. Progressive form,

Aff. Sa be si nga ba si tanda, we might be, or have been loving.
Neg. Sa be si nga ba si nge tande.
2d v. Sa be si nge be si tanda.

iii. Continuate form,

Aff. Sa be si nga ba si sa tanda, we might be still loving.
Neg. Sa be si nge be si sa tanda.

iv. Definite form,

Aff. Se si be si nga tanda, already might we love.
Neg. Se si be si nge tande.

v. Indefinite form,

Aff. (Si) be si nga ke si tande, we might sometimes love.
Neg. (Si) be si nge ke si tande.

vi. Correlative form,

Aff. Si ze si be si nga tanda, until we might love.
Neg. Si ze si be si nge tande.

Second variety,

Aff. Sa (ye) si be si nga tanda, and, or then we might love.
Neg. Sa (ye) si be si nge tande.

vii. Inceptive form,

Aff. Sa nga si ya ku tanda, it seemed as if we might, should, or
2d v. Kwa nga si ya ku tanda. [were about to love.
Neg. Kwa nga si nga yi ku tanda.

§ 285. III. *Future Tense:*—

i. Simple form,

Aff. Si nga si ya ku tanda, it seems, or may be, we shall love, or it seems as if we might or should love.
2d v. Ku nga si ya ku tanda.
Neg. Si nga (ng)a si yi ku tanda.
2d v. Si nga si nga yi ku tanda.
3d v. Ku nga si nga yi ku tanda.

ii. Continuate form,

Aff. Si nga si sa ya ku tanda, it may be we still shall love.
Neg. Si nga a si sa yi ku tanda.
2d v. Si nga si nga sa yi ku tanda.

iii. Definite form,

Aff. Se si nga si ya ku tanda, already it may be we shall love.
Neg. Se si nga a si yi ku tanda.
2d v. Se si nga si nga yi ku tanda.

iv. Indefinite form,

Aff. Si nga si ya ku ke si tande, it may be we shall sometime love.
Neg. Si nga a si yi ku ke si tande.

v. Correlative form,

Aff. Si ze si nga si ya ku tanda, until it may be we shall love.
Neg. Si ze si nga a si yi ku tanda.

vi. Progressive form,

Aff. Si nga si ya ku ba si tanda, it may be we shall be loving.
Neg. Si nga a si yi ku ba si tanda.

§ 286. IV. *Present Perfect Tense:*—

i. Simple form,

Aff. Si nga si tandile, it seems, or seems as if, we have loved, or
2d v. Ku nga si tandile. [we may have loved.

Neg. Si nga a si tandile.
2d v. Si nga si nga tandile.

ii. Continuate form,

Aff. Si nga si sa tandile, it seems as if we still loved, or we may
Neg. Si nga a si tandile. [still have loved.
2d v. Si nga si nga sa tandile.

iii. Definite form,

Aff. Se si nga si tandile, already we may have loved.
Neg. Se si nga a si tandile.

iv. Indefinite form,

Aff. Si nga si ke si tandile, it seems as if we sometimes loved, it may be we once loved, or we may have loved once.
2d v. Si nga sa ka sa tanda.
Neg. Si nga si nge ke si tandile.
2d v. Si nga a si zanga si tande.

v. Correlative form,

Aff. Si ze si nga si tandile, until we may have loved.
Neg. Si ze si nga a si tandile.

Second variety,

Aff. Sa (ye) si nga si tandile, and, or then we may have loved.
Neg. Sa (ye) si nga a si tandile.

vi. Progressive form,

Aff. Si nga ba (*or* be) si tandile, we may have been loving.
Neg. Si nga ba (*or* be) si nga tandile.
2d v. Si nge be si tandile.

Second variety,

Aff. Si nga be si sa tandile, we may have been still loving.
Neg. Si nge be si sa tandile.

§ 287. V. *Past Perfect Tense*:—

i. Simple form,

Aff. Si nga si be si tandile, we might have loved, or it seems as if
Neg. Si nga si be si nga tandile. [we could love or have loved.

ii. Continuate form,

Aff. Si nga si be si sa tandile, we might have loved still.
Neg. Si nga si be si nga sa tandile.

iii. Definite form,

Aff. Si nga se si be si tandile, we might already have loved.
Neg. Si nga se si be si nga tandile.

Second variety,

Aff. Si nga si be se si tandile, we might have already loved.
Neg. Si nga si be (ng)a si ka tandi.

iv. Indefinite form,

Aff. Si nga si be si ke si tande, we might have loved once.
Neg. Si nga si be si ke si nga tande.

v. Correlative form,

Aff. Si ze si nga si be si tandile, until we might have loved.
Neg. Si ze si nga si be si nga tandile.

Second variety,

Aff. Sa ye si nga si be si tandile, and we might have loved.
Neg. Sa ye si nga si be si nga tandile.

vi. Correlative and progressive form,

Aff. Sa ye si nga ba si be si tandile, and we might have been
Neg. Sa ye si nga ba si be si nga tandile. [loving.

§ 288. VI. *Future Perfect Tense:*—

i. Simple form,

Aff. Si nga si ya ku ba si tandile, it may be we shall have loved.
Neg. Si nga a si yi ku ba si tandile.
2d v. Si nga nga si yi ku ba si tandile.

ii. Continuate form,

Aff. Si nga si sa ya ku ba si tandile, it may be we shall still have
Neg. Si nga a si sa yi ku ba si tandile. [loved.

iii. Definite form,

Aff. Se si nga si ya ku ba si tandile, already it may be we shall
Neg. Se si nga a si yi ku ba si tandile. [have loved.
2d v. Aff. Si nga se si ya ku ba si tandile.
3d v. Aff. Si nga si ya ku ba se si tandile.

iv. Indefinite form,

Aff. Si nga si ya ku ka si tande, it may be we shall have loved
Neg. Si nga si nga yi ku ka si tande. [sometime.
2d v. Aff. Si nga si ya ku ba si ke si tandile.

§ 289. GENERAL REMARKS ON THE FOREGOING EXAMPLES.—1. To prevent the danger of confounding the pronoun *ngi* in its *-a* form (=*nga*, past tense), with the auxiliary *nga*, or with the negative particle *nga*, as in *nga be ngi nga tanda*, I might love; *nga nga ngi nga yi ku tanda*, it seemed I might not have loved, &c., the specimen forms of the potential and of the optative modes are generally given with the pronoun *si* and *sa*, first person plural; thus,

Sa be si nga tanda; sa (or *kwa*) *nga si nga yi ku tanda.*

2. A parenthesis is sometimes employed to denote words which may be omitted, indicating at once both the full and the contracted form; thus,

(*A*) *si nge tande*, contracted, *si nge tande*; (*si*) *be si nga tanda*, contracted, *be si nga tanda.*

3. In relative and other accessory clauses, when two forms, the one affirmative and the other negative, differ only in the final vowel, the particle *yo* may be suffixed (and sometimes *ko*), by which means the difference is clearly marked by giving the accent to the distinctive vowel; thus,

Sa be si nga tandayo (instead of *tanda*), in the past, potential, simple, affirmative, second variety, to distinguish it from the indirect negative of one variety of the progressive, indicative—*sa be si nga tandiyo* (instead of *tandi*); so again, in the potential, present, definite, affirmative, *se si nga tanda* may be distinguished more clearly from the indicative, present, definite, negative, *se si nga tandi*, by suffixing *yo*, or *ko*, and thus throwing the accent on the final vowels, *a* and *i*; thus, *se si nga tandako.*

4. Sometimes the indefinite pronoun *ku*, instead of the specific pronoun *ngi*, *si*, &c., is used before the auxiliary *nga*; thus,

Ku nga si ya ku tanda, instead of *si nga si ya ku tanda; ku nga si tandile*, instead of *si nga si tandile.*

C. TENSES OF THE OPTATIVE MODE.

§ 290. The Tenses of the Optative Mode are the same as in the indicative and potential. But the number of

forms, belonging to its several tenses, is generally less; though in some cases the varieties of a given form are greater in the optative, than they are in the indicative and potential.

§ 291. 1. In most cases, the potential form may be considered as the basis of the optative, the latter being derived from the former by a repetition or duplicate use of the auxiliary *nga*, generally with its pronoun, and sometimes with additional auxiliaries; thus,

From *ngi nga tanda*, I may love, is formed the optative *ngi nga ngi nga tanda*, may I love; or *se nga ti ngi nga tanda*, oh that I may love! (See § 223.)

2. In some instances, the same form may be considered as belonging to both the potential and the optative; thus,

The optative—*nga si tanda*, may we love, or we should, or ought to love,—is only a slight contraction of the full potential—*si nga si tanda*, we may love.

3. In some cases, the imperative form may be regarded as the basis of the optative, its auxiliary sign *ma* being contracted to *a*; thus,

Se ku nga ti a ngi tande, oh that I may love! literally, already it may signify, let me love.

And sometimes the auxiliary *nga*, either full, or contracted to *a*, is used like the contracted imperative particle *a*, in the optative; thus,

Se ku nga ti nga se ngi fe, or, *se nga ti a se ngi fe*, would that I were already dead.

Rem. 1.—The general, indefinite pronoun *ku* is often used, instead of the more definite *ngi*, *si*, *ba*, &c., before the antecedent *nga*; thus, *ku nga ngi nga tanda*, instead of *ngi nga ngi nga tanda*.

Rem. 2.—The phrase *se ku nga ti*,—already it may say, think, or signify,—which enters so largely into the formation of the optative, is generally used in one or another contract form; thus, by dropping *k*, we have *se u nga ti*; by uniting *e* and *u* (=*o*), we have *so nga ti*; or by dropping *ku*, we have the most common form *se nga ti*.

§ 292. The significations of the forms of this mode

are more varied than in most of the other modes, inclining sometimes to an imperative character, and sometimes to a potential; and having, in this respect, a resemblance to the optative of the Greek language.

§ 293. With the foregoing remarks upon the general character of the optative mode, together with what was said upon the form and import of the same (§ 223.), including remarks upon the auxiliary *nga* (§ 211.), and also upon *ti* (§ 215.); as specimens and illustrations, it will be sufficient to give the following—

Examples of some of the principal forms in the several *Tenses of the Optative Mode.*

§ 294. I. *Present Tense:*—

i. Simple form,

Aff. Si nga si nga tanda, it seems as if we might love, may we love,
Neg. Si nga si nge tande. [or we ought to love.

Second variety,

Aff. Nga si tanda, we ought to love.
Aff. Indirect, Si nga tanda, that we must love.
Neg. Nga si nga tandi.

Third variety,

Aff. Nge si tanda, we would or should love.
Neg. Nge si nga tandi.

ii. Emphatic form,

Aff. Se ku nga ti si nga tanda, contracted, se nga ti si nga tanda, it seems as if we ought to love, or, oh that we may love.
Neg. Se ku nga ti si nge tande, contracted, se nga ti si nge tande.

iii. Continuate form,

Aff. Si nga nga si sa tanda, we wish still to love.
Neg. Si nga nga si nga sa tandi.

Second variety,

Aff. Se nga ti si nga sa tanda, oh that we may still love.
Neg. Se nga ti si nge sa tande.

iv. Definite form,

Aff. Se si nga si nga tanda, already we wish to love.
Neg. Se si nga si nge tande.
2d v. Si nga nga si nga ka tandi, we would not yet love.

v. Indefinite form,

Aff. Si nga si nga ke si tande, we wish to love sometime.
Neg. Si nga si nge ke si tande.

vi. Progressive form,

Aff. Nga si be (*or* ba) si tanda, we ought to be loving.
Neg. Nga si be (*or* ba) si nga tandi.

Second variety,

Aff. Se nga ti si nga be si sa tanda, oh that we might be still loving.
Neg. Se nga ti si nga be si nga sa tandi.

§ 295. II. *Past Tense*:—

i. Simple form,

Aff. Sa nga si nga tanda, we wished to love.
Neg. Sa nga nga si nga tandanga.
2d v. Sa nga si nge tande.

Second variety,

Aff. Nga si be si tanda, we ought to love, or to have loved.
Neg. Nga si be si nga tandanga.
2d v. Nga be si nga tandi.

Third variety,

Aff. Nga be sa tanda, we should love, or have loved.
Neg. Nga be si nga tandanga, *or* tandi.

Fourth variety,

Aff. (Si) be si nga si nga tanda, we would love.
Neg. (Si) be si nga si nge tande.

ii. Emphatic form,

Aff. Se nga ti nga sa tanda, oh that we had loved.
Neg. Se nga ti nga si nga tandanga.

Second variety,

Aff. Se (si) nga nga ti nga be sa tanda, oh would that we had loved.
Neg. Se (si) nga nga ti nga be si nga tandanga.

Third variety,

Aff. Sa si nga ti si nga tanda, would that we might love.
Neg. Sa si nga ti si nge tande.

iii. Continuate form,

Aff. Sa nga nga si sa tanda, oh that we had still loved.
Neg. Sa nga nga si nga sa tandi.

Second variety,

Aff. Kwa nga nga si sa tanda.
Neg. Kwa nga nga si nga sa tandi.

Third variety,

Aff. Se nga ti si be si sa tanda.
Neg. Se nga ti si be si nga sa tandanga.

iv. Definite form,

Aff. Se sa nga nga si tanda, plainly would we have loved.
Neg. Se sa nga nga si nga tandanga, *or* tandi.

Second variety,

Aff. Se be si nga si nga tanda, now would we had loved.
Neg. Se be si nga si nge tande.

Third variety,

Aff. Se si nga nga sa tandayo, now we wish we had loved.
Neg. Se si nga nga si nga tandanga, *or* tandiyo.

v. Indefinite form,

Aff. Be si nga si nga ke si tande, we would have loved sometime.
Neg. Be si nga si nge ke si tande.

vi. Correlative form,

Aff. Sa ye si nga si nga tanda, then we should have loved.
Neg. Sa ye si nga si nge tande.

vii. Progressive form,

Aff. Se u nga ti nga be sa (be) si tanda, oh that we were loving.
Neg. Se u nga ti nga be sa (be) si nga tandi.

§ 296. III. *Future Tense*:—

i. Simple form,

Aff. Si nga nga si ya ku tanda, we shall wish to love, we would or should love, or it seems as if we ought to love.
Neg. Si nga nga si nga yi ku tanda.

Second variety,

Aff. Nga si ya ku tanda, we ought to love, or we shall wish to love.
Neg. Nga si nga yi ku tanda.

Third variety,

Aff. Si ya ku nga si nga tanda, we shall wish we loved.
Neg. Si ya ku nga si nge tande.

ii. Emphatic form,

Aff. Se nga ti nga si ya ku tanda, we must or should love.
Neg. Se nga ti nga si nga yi ku tanda.

Second variety,

Aff. Se nga ti si nga ze si tanda, oh that we may love.
Neg. Se nga ti si nge ze si tanda.

iii. Continuate form,

Aff. Si nga nga si sa ya ku tanda, we shall wish still to love.
Neg. Si nga nga si nga sa yi ku tanda.

Second variety,

Aff. Nga si sa ya ku tanda, we ought still to love.
Neg. Nga si nga sa yi ku tanda.

iv. Definite form,

Aff. Se si ya ku nga si nga tanda, now we shall wish to love.
Neg. Se si ya ku nga si nge tande.

§ 297. IV. *Present Perfect Tense* :—

i. Simple form,

Aff. Si nga (si) nga si tandile, may we have loved, or we wished to
Neg. Si nga (si) nga si nga tandile, tande, *or* tandanga. [love.

Second variety,

Aff. Nga si tandile, we ought to have loved.
2d v. Nge si tandile.
Neg. Nga si nga tandile, tande, *or* tandanga.

ii. Emphatic form,

Aff. Se nga ti nga si tandile, *or* tande, oh that we loved, had loved, or may have loved.
Neg. Se nga ti nga si nga tandile, tande, *or* tandanga.

iii. Continuate form,

Aff. Nga si sa tandile, we ought still to have loved.
Neg. Nga si nga sa tandile, tande, *or* tandanga.

Second variety,

Aff. Se nga ti nga si sa tandile, oh that we still loved.
Neg. Se nga ti nga si nga sa tandile.

iv. Definite form,

Aff. Se nga ti si nga se si tandile, oh that we already loved.
Neg. Se nga ti si nga se si nga tandile.

v. Progressive form,

Aff. Nga si be si tandile, we should be, or have been loving.
Neg. Nga si be si nga tandile.

§ 298. V. *Past Perfect Tense*:—

i. Simple form,

Aff. Si nga si nga (si) be si tandile, we would have loved.
Neg. Si nga si nga (si) be si nga tandile.

Second variety,

Aff. Nga (si) be si tandile, we should have loved.
2d v. Nge (si) be si tandile.
Neg. Nga (si) be si nga tandile.
2d v. Nga (*or* nge) si be a si tandile.

ii. Emphatic form,

Aff. Se nga ti nga (si) be si tandile, oh that we had loved.
Neg. Se nga ti nga (si) be si nga tandile.

Second variety,

Aff. Kwa (be) ku nga ti nga si tandile, *or* tande.
Neg. Kwa (be) ku nga ti nga si nga tandile, *or* tandanga.

iii. Continuate form,

Aff. Nga (si) be si sa tandile, we should have loved still.
Neg. Nga (si) be si nga sa tandile.

§ 299. VI. *Future Perfect Tense*:—

i. Simple form,

Aff. Si ya kú nga nga si tandile, we shall wish we had loved.
Neg. Si ya ku nga nga si nga tandile.

ii. Continuate form,

Aff. Si ya ku nga-nga si sa tandile, we shall wish we had still loved.
Neg. Si ya ku nga nga si nga sa tandile.

§ 300. Most of the remarks made on the Potential Mode, § 289, are equally true of the Optative. It should be added, however, that there is a peculiar intonation, the rising slide of the voice, on the penult of the principal verb, to aid in marking the affirmative, and the falling slide, to aid in marking the negative, which is much more manifest and important in the optative, than it is in the potential.

D. Tenses of the Imperative Mode.

§ 301. There are three Tenses in the Imperative Mode; namely, the Present, the Present Perfect, and the Future; and in each tense there are several forms. For the formation of this mode, and its several characteristics, see §§ 212., 224.

The following are examples of most of the different forms in the several *Tenses of the Imperative Mode.*

§ 302. I. *Present Tense:*—

i. Simple form,

Aff. Ma ngi tande, let me love, or I must love.
Neg. Ma ngi nga tandi.

ii. Emphatic form,

Aff. Mana ngi tande, do let me love,
Neg. Mana ngi nga tandi.

iii. Indefinite form,

Aff. Ma ke ngi tande, contracted, a ke ngi tande, *or* ke ngi tande, *or* ka ngi tande, now just let me love.
Neg. Ma ke ngi nga tandi, contracted, a ke ngi nga tandi, *or* ke ngi nga tandi,
2d v. Ma ngi nge ke ngi tanda.

iv. Progressive form,

Aff. Ma ngi be ngi tanda, let me be loving.

Neg. Ma ngi be ngi nga tandi.
2d v. Ma ngi nga bi ngi tanda.

§ 303. II. *Present Perfect Tense:*—

i. Simple form,

Aff. Ma ngi be ngi tandile, *or* tande, let me have loved.
Neg. Ma ngi be ngi nga tandile, *or* tande.

ii. Indefinite form,

Aff. Ma ke ngi be ngi tandile, just let me have loved.
Neg. Ma ke ngi be ngi nga tandile.

§ 304. III. *Future Tense:*—

i. Simple form,

Aff. Ma ngi be ngi ya ku tanda, let it be that I shall love.
Neg. Ma ngi be ngi nga yi ku tanda.
2d v. Ma ngi nga bi ngi (sa) ya ku tanda.

ii. Emphatic form,

Aff. Ma ngo tanda, contracted, a ngo tanda, do let me love.
Neg. Ma ngo be ngi nga tandi, contracted, a ngo be ngi nga tandi.
2d v. Ma ngo ba ngi nga tandi.
3d v. Ma ngo ba ngi nga yi ku tanda.

iii. Indefinite form,

Aff. Ma ngo ka ngi tande, contracted, ngo ka ngi tande, let me love
Neg. Ma ngo ka ngi nga tandi. [sometime hereafter.

iv. Promissive form,

Aff. Ngo tanda, I will love.
Neg. A ngi yi ku tanda.

E. Tenses of the Subjunctive Mode.

§ 305. 1. The *telic* Subjunctive, though confined, in form, chiefly to the present, except after *ngapana*, must often be rendered by some other tense, to accord with its connection; thus,

Ukuba ngi tande, that I love, or that I may, might, or should love; *funa a nga bi na 'sikati*, lest he have not time; *ngapana ni hambe*, then

you should go; *ngapane e nga se sindile na*? then ought he not to have recovered? or, why then is he not already well?

2. In the *conditional* Subjunctive there is the same number of tenses as in the indicative mode; and the forms of the subjunctive are derived from the indicative by prefacing the latter with the conjunctions *uma*, *ukuma*, or *ukuba*, each of which, in this situation, may be rendered by *if*.

3. The number of forms, and varieties of form, are less, however, in the subjunctive than in the indicative; the very nature of some of the forms of the latter not admitting of their being used with the conjunctions which mark the subjunctive mode.

4. For the negative of the subjunctive, the second or indirect form of the indicative is often taken as the basis.

§ 306. A few examples will serve as specimens of the verb in the several *Tenses of the conditional Subjunctive Mode*.

1. *Present Tense*,

Aff. Uma ngi tanda, if I love.
Neg. Uma a ngi tandi;—indirect, uma ngi nga tandi.

2. *Past Tense*,

Aff. Uma nga tanda, if I did love.
Neg. Uma a ngi tandanga;—indirect, uma ngi nga tandanga.

3. *Future Tense*,

Aff. Uma ngi ya ku tanda, if I shall love.
Neg. Uma a ngi yi ku tanda;—indirect, uma ngi nga yi ku tanda.

4. *Present Perfect Tense*,

Aff. Uma ngi tandile, if I have loved.
Neg. Uma a ngi tandile;—indirect, uma ngi nga tandile.

5. *Past Perfect Tense*,

Aff. Uma ngi be ngi tandile, if I had loved.
Neg. Uma ngi be ngi nga tandile.

6. *Future Perfect Tense*,

Aff. Uma ngi ya ku ba ngi tandile, if I shall have loved.
Neg. Uma ngi nga yi ku ba ngi tandile.

Sect. 4.—*Number and Person.*

§ 307. The Zulu verb, as already remarked (§ 217., Rem.), has no change of form to indicate either number or person, unless the second person plural, where the pronoun *ni* is subjoined to the verb, be considered an exception. These distinctions, so far as they exist at all in connection with the verb, are confined to the pronouns, which take the rank of separate relational words; and between which and the verb, many of the auxiliaries, as also the direct pronominal accusatives, where they are used, always intervene. When, therefore, we speak of the number and person of the verb in Zulu, the terms apply, in strict propriety, only to the pronominal subjects to which the verb belongs.

Rem. 1.—The pronouns of the third person have a great variety of forms, according to the class and number of the nouns, for which they stand. (See § 168.)

Rem. 2.—The general, indefinite pronoun *ku* is often used, instead of a pronoun of a more specific character, in both the singular and the plural, and sometimes in place of pronouns of the first and second person. The use of this pronoun is often convenient, where several nouns of different classes and numbers, giving of course several pronouns of different forms, constitute a common subject of one verb. It is also common with the passive voice, when the verb is of an impersonal character, or where the speaker wishes to give his remark a general outward character, without individual specification. The pronoun *i*, third class, singular, is also used sometimes in the same manner.

Sect. 5.—*Conjugation.*

§ 308. As the Zulu verb has but few genuine inflections, its conjugation consists chiefly in variations effected by means of auxiliaries, and in the proper arrangement of these and the few inflections, according to their mode, tense, and voice, and according to the number and person of their pronominal subjects.

§ 309. A complete conjugation of a verb, in all its numerous and varied forms of mode and tense, together with each number and person, and all the different classes of pronouns, written out in full, can not be

necessary. After the extended notice of the manner in which the several modes and tenses are formed (see §§ 217—307.), it will be sufficient to give a condensed paradigm of some of the more important parts and forms, as in the following—

SYNOPTIC TABLE OF A REGULAR VERB.

ACTIVE VOICE.

INFINITIVE MODE.

Aff. *Uku tanda*, to love.
Neg. *Uku nga tandi*, not to love.

INDICATIVE MODE.

Present Tense.

1. Simple form—Affirmative, I love, &c. (§ 233.)

Pers.	*Singular.*	*Plural.*
1st	Ngi tanda,	Si tanda,
2d	u tanda,	ni tanda,
3d 1	u [e] tanda,	ba [be] tanda,
,, 2	li tanda,	a [e] tanda,
,, 3	i tanda,	zi tanda,
,, 4	si tanda,	zi tanda,
,, 5	lu tanda,	zi tanda,
,, 6	u tanda,	i tanda,
,, 7	bu tanda,	
,, 8	ku tanda.	

Negative, I love not, or I not loving, &c.

Pers.	*Singular.*		*Plural.*	
	DIRECT,	INDIRECT;	DIRECT,	INDIRECT.
1st	A ngi tandi,	ngi nga tandi,	a si tandi,	si nga tandi,
2d	a wu [ku] tandi,	u nga tandi,	a ni tandi,	ni nga tandi,
3d 1	a ka tandi,	e [a] nga tandi,	a ba tandi,	be nga tandi,
,, 2	a li tandi,	li nga tandi,	a ka [wa] tandi,	e [a] nga tandi,
,, 3	a i [yi] tandi,	i nga tandi,	a zi tandi,	zi nga tandi,
,, 4	a si tandi,	si nga tandi,	a zi tandi,	zi nga tandi,
,, 5	a lu tandi,	lu nga tandi,	a zi tandi,	zi nga tandi,
,, 6	a u [wu] tandi,	u nga tandi,	a i tandi,	i nga tandi,
,, 7	a bu tandi,	bu nga tandi,	a bu tandi,	bu nga tandi,
,, 8	a ku tandi,	ku nga tandi,	a ku tandi,	ku nga tandi.

REM.—The pronominal form enclosed in brackets [ ], in the present table, may be used, sometimes, in place of that which precedes the brackets; *e. g.*, in most explanatory clauses, *e* is used instead of *u*, *be* instead of *ba*, and *e* instead of *a*; and again, in the negative, for euphonic reasons, *yi* may be used in place of *i*, *wa* in place of *a*, *ku* in place of *u* or *wu*, and also *wu* in place of *u*. (See §§ 221., 16.)

2. Emphatic form—Affirmative, I do love, &c. (§ 234.)

Pers.	*Singular.*	*Plural.*
1st	Ngi ya tanda,	Si ya tanda,
2d	u ya tanda,	ni ya tanda,
3d 1	u ya tanda,	ba ya tanda,
,, 2	li ya tanda,	a ya tanda,
	&c.,	&c.

Negative, I do not love, &c.

Same as the negative of the Simple form.

3. Continuate form—Affirmative, I still love, &c. (§ 235.)

1st person, *S.* Ngi sa tanda, &c., *P.* Si sa tanda, &c.

Negative, I do not still love, &c.

1st, *S.* { Direct, A ngi sa tandi, Indirect, Ngi nga sa tandi, &c., *P.* { Direct, A si sa tandi, Indirect, Si nga sa tandi, &c.

4. Definite form—Affirmative, Now I love, &c. (§ 236.)

1st person, *S.* Se ngi tanda, &c., *P.* Se si tanda, &c.

Negative, I do not yet love, &c.

1st, *S.* { Direct, A ngi ka tandi, Indirect, Ngi nga ka tandi, &c., *P.* { Direct, A si ka tandi, Indirect, Si nga ka tandi, &c.

5. Indefinite form—Affirmative, I sometimes love, &c. (§ 237.)

1st person, *S.* Ngi ke ngi tande, &c., *P.* Si ke si tande, &c.

Negative, I do not sometimes love.

1st person, *s.* A ngi ke ngi tande, &c., *p.* A si ke si tande, &c.

6. Correlative form—Affirmative, Until I love, &c. (§ 238.)

1st person, *s.* Ngi za ngi tanda, &c., *p.* Si za si tanda, &c.

Negative, Until I do not love, &c.

1st person, *s.* Ngi za ngi nga tandi, &c., *p.* Si za si nga tandi, &c.

Past Tense.

1. Simple form—Affirmative, I loved, &c. (§ 240.)

Pers.	*Singular.*	*Plural.*
1st	Nga tanda,	Sa tanda,
2d	wa tanda,	na tanda,
3d 1	wa tanda,	ba tanda,
,, 2	la tanda,	a tanda,
,, 3	ya tanda,	za tanda,
,, 4	sa tanda,	za tanda,
,, 5	lwa tanda,	za tanda,
,, 6	wa tanda,	ya tanda,
7	ba tanda,	
8	kwa tanda.	

Negative, I did not love, &c.

Pers.	*Singular.*	*Plural.*
1st	A nga tanda,	A sa tanda,
2d	a wa [kwa] tanda,	a na tanda,
3d 1	a ka tanda,	a ba tanda,
,, 2	a la tanda,	a wa [ka] tanda,
,, 3	a ya tanda,	a za tanda,
,, 4	a sa tanda,	a za tanda,
,, 5	a lwa tanda,	a za tanda,
,, 6	a wa tanda,	a ya tanda,
7	a ba tanda,	
8	a kwa tanda.	

Second variety of Negative.

1st, *S.* { Direct, A ngi tandanga, Indirect, Ngi nga tandanga, *P.* { Direct, A si tandanga, Indirect, Si nga tandanga.

2d, *S.* { Direct, A wu [ku] tandanga, Indirect, U nga tandanga, } *P.* { Direct, A ni tandanga, Indirect, Ni nga tandanga.

3d, *S.* { Direct, A ka tandanga, Indirect, E nga tandanga, &c., } *P.* { Direct, A ba tandanga, Indirect, Be nga tandanga, &c.

2. Progressive form—Affirmative, I was loving, &c. (§ 241.)

1st person, *s.* Nga ba ngi tanda, *p.* Sa ba si tanda.

Second variety of Affirmative.

1st person, *s.* Ngi be ngi tanda, *p.* Si be si tanda,
Contracted, Be ngi tanda, Be si tanda.

Third variety of Affirmative.

1st person, *s.* Nga be ngi tanda, *p.* Sa be si tanda,
Contracted, Nga ngi tanda, Sa si tanda.

Negative, I was not loving, &c.

1st person, *s.* Nga ba ngi nga tandi, *p.* Sa ba si nga tandi,
Contracted, Nga ngi nga tandi, Sa si nga tandi.

Second variety of Negative.

1st person, *s.* A ngi banga ngi tanda, *p.* A si banga si tanda.

3. Continuate form—Affirmative, I still loved, &c. (§ 242.)

1st person, *s.* Nga sa tanda, *p.* Sa sa tanda.

Negative, I did not still love.

1st person, *s.* A nga sa tanda, *p.* A sa sa tanda.

4. Definite form—Affirmative, I was evidently loving, &c. (§ 243.)

1st person, *s.* Nga be ngi se ngi tanda, *p.* Sa be si se si tanda.

Negative, I was not evidently loving, &c.

1st person, *s.* Nga be ngi se ngi nga tandi, *p.* Sa be si se si nga tandi.

Second variety of Negative, I was not yet loving, &c.

1st person, *s.* Ngi be ngi nga ka tandi, *p.* Si be si nga ka tandi.

5. Indefinite form—Affirmative, I once loved, &c. (§ 244.)

1st person, *s.* Nga ke nga tanda, *p.* Sa ke sa tanda.

Negative, I never loved, &c.

First variety,	1st person,	*S.*	A ngi zanga ngi tande, &c.
Second variety,	,,	,,	A ngi banga ngi tanda, &c.
Third variety,	,,	,,	A nga kanga nga tanda, &c.
Fourth variety,	,,	,,	A ngi bonanga ngi tanda, &c.

6. Correlative form—Affirmative, Then I loved, &c. (§ 245.)

1st person, *s.* Nga za nga tanda, *p.* Sa za sa tanda.

Negative, Then I did not love, &c.

1st, *S.* Direct, Nga za a nga tanda; Indirect, Nga za ngi nga tandanga.

Second variety of Affirmative.

1st person, *s.* Nga ye ngi tanda, *p.* Sa ye si tanda.

Negative of second variety.

1st person, *s.* Nga ye ngi nga tandi, *p.* Sa ye si nga tandi.

7. Inceptive form—Affirmative, I was about to love, &c. (§ 246.)

1st person, *s.* Be ngi ya ku tanda, *p.* Be si ya ku tanda.

Negative.

1st person, *s.* Be ngi nga yi ku tanda, *p.* Be si nga yi ku tanda.

Second variety, Affirmative.

1st person, *s.* Be ngi za ku tanda, *p.* Be si za ku tanda.

Negative of second variety.

1st person, *s.* Be ngi nge z' uku tanda, *p.* Be si nge z' uku tanda.

Third variety, I was still about to love, &c.

1st persón, *S.* { Affirmative, Nga be ngi sa ya ku tanda, &c.
Negative, Nga be ngi nga sa yi ku tanda, &c.

Future Tense.

1. Simple form—Affirmative, I shall love, &c. (§ 248.)

Pers.	*Singular.*	*Plural.*
1st	Ngi ya ku tanda,	Si ya ku tanda,
2d	u ya ku tanda,	ni ya ku tanda,
3d 1	u ya ku tanda,	ba ya ku tanda,
,, 2	li ya ku tanda,	a ya ku tanda,
,, 3	i ya ku tanda,	zi ya ku tanda,
,, 4	si ya ku tanda,	zi ya ku tanda,
,, 5	lu ya ku tanda,	zi ya ku tanda,
,, 6	u ya ku tanda,	i ya ku tanda,
	7 bu ya ku tanda,	
	8 ku ya ku tanda.	

Negative, direct, I shall not love, &c.

Pers.	*Singular.*	*Plural.*
1st	A ngi yi ku tanda,	A si yi ku tanda,
2d	a u [ku] yi ku tanda,	a ni yi ku tanda,
3d 1	a ka yi ku tanda,	a ba yi ku tanda,
,, 2	a li yi ku tanda,	a wa [ka] yi ku tanda,
,, 3	a i [yi] yi ku tanda,	a zi yi ku tanda,
,, 4	a si yi ku tanda,	a zi yi ku tanda,
,, 5	a lu yi ku tanda,	a zi yi ku tanda,
,, 6	a u [wu] yi ku tanda,	a i [yi] yi ku tanda,
	7 a bu yi ku tanda,	
	8 a ku yi ku tanda.	

Negative, indirect.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga yi ku tanda,	Si nga yi ku tanda,
2d	u nga yi ku tanda,	ni nga yi ku tanda,
3d	e nga yi ku tanda,	be nga yi ku tanda,
	&c.,	&c.

Second variety—Affirmative.

1st person, *s.* Ngi za ku tanda, *p.* Si za ku tanda.

Negative of second variety.

1st person, *s.* A ngi z' uku tanda, &c., *p.* A si z' uku tanda, &c.

2. Emphatic form—Affirmative, I will love, &c. (§ 249.)

Pers.	*Singular.*	*Plural.*
1st	Ngo tanda,	So tanda,
2d	wo tanda,	no tanda,
3d 1	wo tanda,	bo tanda,
,, 2	lo tanda,	o tanda,
,, 3	yo tanda,	zo tanda,
,, 4	so tanda,	zo tanda,
,, 5	lwo tanda,	zo tanda,
,, 6	wo tanda,	yo tanda,
7	bo tanda,	
8	kwo tanda.	

Negative.

Same as in the Simple form.

3. Continuate form—Affirmative, I shall still love, &c. (§ 250.)

1st person, *s.* Ngi sa ya ku tanda, *p.* Si sa ya ku tanda.

Negative, I shall not still love, &c.

1st person, *s.* A ngi sa yi ku tanda, *p.* A si sa yi ku tanda.

Second variety of Negative, I will never love more.

1st person, *s.* A ngi so ze nga tanda, *p.* A si so ze sa tanda.

4. Definite form—Affirmative, Now I shall love, &c. (§ 251.)

1st person, *s.* Se ngi ya ku tanda, *p.* Se si ya ku tanda.

Negative.

The same as in the Continuate form.

5. Indefinite form—Affirmative, I shall sometime love, &c. (§ 252.)

1st person, *s.* Ngi ya ku ke ngi tande, *p.* Si ya ku ke si tande.

Negative.

1st person, *s.* A ngi yi ku ke ngi tande, *p.* A si yi ku ke si tande.

6. Correlative form—Affirmative, Until I shall love, *&c.* (§ 253.)

1st person, *s.* Ngi ze ngi ya ku tanda, *p.* Si ze si ya ku tanda.

Negative.

1st person, *s.* Ngi ze ngi nga yi ku tanda, *p.* Si ze si nga yi ku tanda.

7. Progressive form—Affirmative, I shall be loving, *&c.* (§ 254.)

1st person, *s.* Ngi ya ku ba ngi tanda, *p.* Si ya ku ba si tanda.

Negative.

1st person, *s.* A ngi yi ku ba ngi tanda, *p.* A si yi ku ba si tanda.

Second variety—Affirmative, I shall still be loving, *&c.*

1st person, *s.* Ngi sa ya ku ba ngi tanda, *p.* Si sa ya ku ba si tanda.

Negative of second variety.

1st person, *s.* A ngi sa yi ku ba ngi tanda, *p.* A si sa yi ku ba si tanda.

Third variety, I shall still be still loving, *&c.*

1st person, *S.*

Affirmative,	Ngi sa ya ku ba ngi sa tanda, &c.
Negative,	A ngi sa yi ku ba ngi sa tanda, &c.
,,	Ngi sa ya ku ba ngi nga sa tandi, &c.

Present Perfect Tense.

Simple form—Affirmative, I loved, or I have loved, &c. (§ 256.)

Pers.	*Singular.*	*Plural.*
1st	Ngi tandile, *or* tande,	Si tandile, *or* tande,
2d	u tandile ,,	ni tandile ,,
3d 1	u (*or* e) tandile ,,	ba (*or* be) tandile ,,
,, 2	li tandile ,,	a (*or* e) tandile ,,
,, 3	i tandile ,,	zi tandile ,,
	&c.,.	&c.

Negative, direct, I loved not, or have not loved, &c.

Pers.	*Singular.*	*Plural.*
1st	A ngi tandile, *or* tande,	A si tandile, *or* tande,
2d	a u (wu, *or* ku) tandile,	a ni tandile,
3d 1	a ka tandile,	a ba tandile,
,, 2	a li tandile,	a wa (*or* ka) tandile,
,, 3	a i (*or* yi) tandile,	a zi tandile,
	&c.,	&c.

Negative, indirect, I not having loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga tandile,	Si nga tandile,
2d	u nga tandile,	ni nga tandile,
3d 1	e nga tandile,	be nga tandile,
,, 2	li nga tandile,	e nga tandile,
	&c.,	&c.

Second variety of Negative.

1st person,
- *S.* Direct, A ngi tandanga, &c.
- *S.* Indirect, Ngi nga tandanga, &c.
- *P.* Direct, A si tandanga, &c.
- *P.* Indirect, Si nga tandanga, &c.

2d person,
- *S.* Direct, A u tandanga, &c.
- *S.* Indirect, U nga tandanga, &c.
- *P.* Direct, A ni tandanga, &c.
- *P.* Indirect, Ni nga tandanga, &c.

For synoptical specimens of the Continuate, Definite, Indefinite, and Correlative forms of this tense, see §§ 258—261.

Past Perfect Tense.

Simple form—Affirmative, I had loved, *&c.* (§ 265.)

Pers.	*Singular.*	*Plural.*
1st	Ngi be ngi tandile,	Si be si tandile,
2d	u be u tandile,	ni be ni tandile,
3d 1	u (*or* e) be e tandile,	ba (*or* be) be be tandile,
,, 2	li be li tandile,	a (*or* e) be e tandile,
,, 3	i be i tandile,	zi be zi tandile,
	&c.,	&c.

Contracted form.

Pers.	*Singular.*	*Plural.*
1st	Be ngi tandile,	Be si tandile,
2d	be u (*or* u bu) tandile,	be ni tandile,
3d 1	u (*or* e) be tandile,	ba be (*or* be be) tandile,
,, 2	be li tandile,	a be (*or* e be) tandile,
,, 3	i bi tandile,	be zi tandile,
	&c.,	&c.

Negative, I had not loved, *&c.*

Pers.	*Singular.*	*Plural.*
1st	Ngi be ngi nga tandile,	Si be si nga tandile,
2d	u be u nga tandile,	ni be ni nga tandile,
3d 1	u (*or* e) be e nga tandile,	ba (*or* be) be be nga tandile,
,, 2	li be li nga tandile,	a (*or* e) be e nga tandile,
	&c.,	&c.

Contracted form of Negative.

Pers.	*Singular.*	*Plural.*
1st	Be ngi nga tandile,	Be si nga tandile,
2d	be u nga tandile,	be ni nga tandile,
3d 1	e be nga tandile,	be be nga tandile,
,, 2	be li nga tandile,	e be nga tandile,
	&c.,	&c.

For synoptical specimens of the Continuate, Definite, Indefinite, Correlative, and Inceptive forms of this tense, see §§ 266—270.

Future Perfect Tense.

Simple form—Affirmative, I shall have loved, *&c.* (§ 273.)

Pers.	*Singular.*	*Plural.*
1st	Ngi ya ku ba ngi tandile,	Si ya ku ba si tandile,
2d	u ya ku ba u tandile,	ni ya ku ba ni tandile,
3d	u [e] ya ku ba e tandile,	ba [be] ya ku ba be tandile,
	&c.,	&c.

Negative.

Pers.	*Singular.*	*Plural.*
1st	A ngi yi ku ba ngi tandile,	A si yi ku ba si tandile,
2d	a wu yi ku ba u tandile,	a ni yi ku ba ni tandile,
3d	a ka yi ku ba e tandile,	a ba yi ku ba be tandile,
	&c.,	&c.

Second variety, I am about to have loved, *&c.*

1st person, *S.* { Affirmative, Ngi za ku ba ngi tandile, &c.
Negative, A ngi z' uku ba ngi tandile, &c.

For synoptical specimens of the Emphatic, Continuate, Definite, Indefinite, and Correlative forms of this tense, see §§ 274—278.

POTENTIAL MODE.

Present Tense.

Simple form—Affirmative, I may love, *&c.*

Pers.	*Singular.*	*Plural.*
1st	Ngi nga tanda,	Si nga tanda,
2d	u nga tanda,	ni nga tanda,
3d 1	a nga tanda,	ba nga tanda,
,, 2	li nga tanda,	a nga tanda,
,, 3	i nga tanda,	zi nga tanda,
,, 4	si nga tanda,	zi nga tanda,
,, 5	lu nga tanda,	zi nga tanda,
,, 6	u nga tanda,	i nga tanda,
7	bu nga tanda,	
8	ku nga tanda.	

Negative, I may not love, &c.

Pers.	*Singular.*	*Plural.*
1st	A ngi nge tande,	A si nge tande,
2d	a wu [ku] nge tande,	a ni nge tande,
3d 1	a ka nge tande,	a ba nge tande,
,, 2	a li nge tande,	a wa [ka] nge tande,
,, 3	a i [yi] nge tande,	a zi nge tande,
,, 4	a si nge tande,	a zi nge tande,
,, 5	a lu nge tande,	a zi nge tande,
,, 6	a u [wu] nge tande,	a i [yi] nge tande,
	7 a bu nge tande,	
	8 a ku nge tande.	

Contracted form of Negative.

Pers.	*Singular.*	*Plural.*
1st	Ngi nge tande,	Si nge tande,
2d	u nge tande,	ni nge tande,
3d 1	a nge tande,	ba nge tande,
,, 2	li nge tande,	a nge tande,
,, 3	i nge tande,	zi nge tande,
,, 4	si nge tande,	zi nge tande,
,, 5	lu nge tande,	zi nge tande,
,, 6	u nge tande,	i nge tande,
	7 bu nge tande,	
	8 ku nge tande.	

Second variety—Affirmative, I may or should love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi tanda,	Si nga si tanda,
2d	u nga u tanda,	ni nga ni tanda,
3d 1	a nga e tanda,	ba nga be tanda,
,, 2	li nga li tanda,	a nga e tanda,
,, 3	i nga i tanda,	zi nga zi tanda,
	&c.,	&c.

Negative of second variety, I may or should not love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi nga tandi,	Si nga si nga tandi,
2d	u nga u nga tandi,	ni nga ni nga tandi,
3d	a nga e nga tandi,	ba nga be nga tandi,
	&c.,	&c.

For synoptical specimens of the Continuate, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 283., ii—vi.

Past Tense.

Simple form—Affirmative, I might or could love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi be ngi nga tanda,	Si be si nga tanda,
2d	u be u nga tanda,	ni be ni nga tanda,
3d 1	a be e nga tanda,	ba be be nga tanda,
,, 2	li be li nga tanda,	a be e nga tanda,
,, 3	i be i nga tanda,	zi be zi nga tanda,
	&c.,	&c.

Contracted form.

1st person, *s.* Be ngi nga tanda, *p.* Be si nga tanda.

Negative, I might or could not love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi be ngi nge tande,	Si be si nge tande,
2d	u be u nge tande,	ni be ni nge tande,
3d 1	a be e nge tande,	ba be be nge tande,
,, 2	li be li nge tande,	a be e nge tande,
,, 3	i be i nge tande,	zi be zi nge tande,
	&c.,	&c.

Contracted form.

1st person, *s.* Be ngi nge tande, *p.* Be si nge tande.

Second variety.

1st person, *S.* { Affirmative, Nga be ngi nga tanda, &c.
Negative, Nga be ngi nge tande, &c.

Third variety.

1st person, *S.* { Affirmative, Nga ye ngi nga tanda, &c.
Negative, Nga ye ngi nge tande, &c.

For synoptical specimens of the Progressive, Continuate, Definite, Indefinite, Correlative, and Inceptive forms of this tense, see § 284., ii—vii.

Future Tense.

Simple form—Affirmative, It may be I shall love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi ya ku tanda,	Si nga si ya ku tanda,
2d	u nga u ya ku tanda,	ni nga ni ya ku tanda,
3d 1	a nga e ya ku tanda,	ba nga be ya ku tanda,
,, 2	li nga li ya ku tanda,	a nga e ya ku tanda,
,, 3	i nga i ya ku tanda,	zi nga zi ya ku tanda,
	&c.,	&c.

Negative, It may be I shall not love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga a ngi yi ku tanda,	Si nga a si yi ku tanda,
2d	u nga a wu yi ku tanda,	ni nga a ni yi ku tanda,
3d	a nga a ka yi ku tanda,	ba nga a ba yi ku tanda.

Second variety of Negative.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi nga yi ku tanda,	Si nga si nga yi ku tanda,
2d	u nga u nga yi ku tanda,	ni nga ni nga yi ku tanda,
3d	a nga e nga yi ku tanda,	ba nga be nga yi ku tanda,
	&c.,	&c.

Second variety—Affirmative.

1st person, *s.* Ku nga ngi ya ku tanda, *p.* Ku nga si ya ku tanda.

Negative of second variety.

1st person, *s.* Ku nga ngi nga yi ku tanda, *p.* Ku nga si nga yi ku tanda.

For synoptical specimens of the Continuate, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 285., ii—vi.

Present Perfect Tense.

Simple form—Affirmative, I may have loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi tandile,	Si nga si tandile,
2d	u nga u tandile,	ni nga ni tandile,
3d 1	a nga e tandile,	ba nga be tandile,
,, 2	li nga li tandile,	a nga e tandile,
,, 3	i nga i tandile,	zi nga zi tandile,
	&c.,	&c.

Negative, I may not have loved, &c.

1st person, *s.* Ngi nga a ngi tandile, *p.* Si nga a si tandile.

Second variety of Negative.

1st person, *s.* Ngi nga ngi nga tandile, &c., *p.* Si nga si nga tandile, &c.

Second variety—Affirmative, It may be I have loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ku nga ngi tandile,	Ku nga si tandile,
2d	ku nga u tandile,	ku nga ni tandile,
3d	ku nga e tandile,	ku nga be tandile.

Negative of second variety, It may be I have not loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ku nga a ngi tandile,	Ku nga a si tandile,
2d	ku nga a wu tandile,	ku nga a ni tandile,
3d	ku nga a ka tandile,	ku nga a ba tandile.

Second variety of Negative.

1st person, *s.* Ku nga ngi nga tandile, &c., *p.* Ku nga si nga tandile, &c.

For synoptical specimens of the Continuate, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 286., ii—vi.

Past Perfect Tense.

Simple form—Affirmative, I might have loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi be ngi tandile,	Si nga si be si tandile,
2d	u nga u be u tandile,	ni nga ni be ni tandile,
3d 1	a nga e be e tandile,	ba nga be be be tandile,
,, 2	li nga li be li tandile,	a nga e be e tandile,
,, 3	i nga i be i tandile,	zi nga zi be zi tandile,
	&c.,	&c.

Negative, I might not have loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi be ngi nga tandile,	Si nga si be si nga tandile,
2d	u nga u be u nga tandile,	ni nga ni be ni nga tandile,
3d 1	a nga e be e nga tandile,	ba nga be be be nga tandile,
,, 2	li nga li be li nga tandile,	a nga e be e nga tandile,
,, 3	i nga i be i nga tandile,	zi nga zi be zi nga tandile,
	&c.,	&c.

For synoptical specimens of the Continuate, Definite, Indefinite, Correlative, and Correlative-Progressive forms of this tense, see § 287., ii—vi.

Future Perfect Tense.

Simple form—Affirmative, It may be I shall have loved, &c.

1st	person,	*S.*	Ngi nga ngi ya ku ba ngi tandile, &c.
2d	,,	,,	u nga u ya ku ba u tandile, &c.
3d 1	,,	,,	a nga e ya ku ba e tandile, &c.
,, 2	,,	,,	li nga li ya ku ba li tandile, &c.
,, 3	,,	,,	i nga i ya ku ba i tandile, &c.
			&c., &c.

Negative, It may be I shall not have loved, &c.

1st	person,	*S.*	Ngi nga a ngi yi ku ba ngi tandile, &c.
2d	,,	,,	u nga a wu yi ku ba u tandile, &c.
3d	,,	,,	a nga a ka yi ku ba e tandile, &c.

Second variety of Negative.

1st	person,	*S.*	Ngi nga nga ngi yi ku ba ngi tandile, &c.
2d	,,	,,	u nga nga wu yi ku ba u tandile, &c.
3d	,,	,,	a nga nga ye yi ku ba e tandile, &c.

Third variety of Negative.

1st	person,	*S.*	Ngi nga ngi nga yi ku ba ngi tandile, &c..
2d	,,	,,	u nga u nga yi ku ba u tandile, &c.
3d	,,	,,	a nga e nga yi ku ba e tandile, &c.

For synoptical specimens of the Continuate, Definite, and Indefinite forms of this tense, see § 288., ii—iv.

OPTATIVE MODE.

Present Tense.

Simple form—Affirmative, May I love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi nga tanda,	Si nga si nga tanda,
2d	u nga u nga tanda,	ni nga ni nga tanda,
3d 1	u nga (a) nga tanda,	ba nga ba nga tanda,
,, 2	li nga li nga tanda,	a nga a nga tanda,
,, 3	i nga i nga tanda,	zi nga zi nga tanda,
,, 4	si nga si nga tanda,	zi nga zi nga tanda,
,, 5	lu nga lu nga tanda,	zi nga zi nga tanda,
,, 6	u nga u nga tanda,	i nga i nga tanda,
	7 bu nga bu nga tanda,	
	8 ku nga ku nga tanda.	

Negative, May I not love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga ngi nge tande,	Si nga si nge tande,
2d	u nga u nge tande,	ni nga ni nge tande,
3d 1	u [a] nga a [e] nge tande,	ba nga ba nge tande,
,, 2	li nga li nge tande,	a nga a nge tande,
,, 3	i nga i nge tande,	zi nga zi nge tande,
	&c.,	&c.

Second variety—Affirmative, I ought to love, &c.

Pers.	*Singular.*	*Plural.*
1st	Nga ngi tanda,	Nga si tanda,
2d	nga u tanda,	nga ni tanda,
3d 1	nga ye tanda,	nga be tanda,
,, 2	nga li tanda,	nga ye tanda,
,, 3	nga yi tanda,	nga zi tanda,
	&c.,	&c.

Negative of second variety, I ought not to love, &c.

Pers.	*Singular.*	*Plural.*
1st	Nga ngi nga tandi,	Nga si nga tandi,
2d	nga u nga tandi,	nga ni nga tandi,
3d 1	nga ye nga tandi,	nga be nga tandi,
,, 2	nga li nga tandi,	nga ye nga tandi,
,, 3	nga yi nga tandi,	nga zi nga tandi,
	&c.,	&c.

Emphatic form—Affirmative, Oh that I may love, &c.

Pers.	*Singular.*	*Plural.*
1st	Se nga ti ngi nga tanda,	Se nga ti si nga tanda,
2d	se nga ti u nga tanda,	se nga ti ni nga tanda,
3d 1	se nga ti a nga tanda,	se nga ti ba nga tanda,
,, 2	se nga ti li nga tanda,	se nga ti a nga tanda,
,, 3	se nga ti i nga tanda,	se nga ti zi nga tanda,
	&c.,	&c.

Negative, Oh that I may not love, &c.

Pers	*Singular.*	*Plural.*
1st	Se nga ti ngi nge tande,	Se nga ti si nge tande,
2d	se nga ti u nge tande,	se nga ti ni nge tande,
3d 1	se nga ti a nge tande,	se nga ti ba nge tande,
,, 2	se nga ti li nge tande,	se nga ti a nge tande,
,, 3	se nga ti i nge tande,	se nga ti zi nge tande,
	&c.,	*&c.*

For synoptical specimens of the Continuate, Definite, Indefinite, and Progressive forms of this tense, see § 294., iii—vi.

Past Tense.

Simple form—Affirmative, I would love, or have loved.

Pers.	*Singular.*	*Plural.*
1st	Kwa nga ngi nga tanda,	Kwa nga si nga tanda,
2d	kwa nga u nga tanda,	kwa nga ni nga tanda,
3d	kwa nga a nga tanda,	kwa nga ba nga tanda,
	&c.,	*&c.*

Negative, I would not love, or have loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Kwa nga ngi nge tande,	Kwa nga si nge tande,
2d	kwa nga u nge tande,	kwa nga ni nge tande,
3d	kwa nga a nge tande,	kwa nga ba nge tande,
	&c.,	*&c.*

For other varieties of this form; and for the Emphatic, Continuate, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 295., i—vii.

Future Tense.

Simple form—Affirmative, I ought to love forthwith, &c.

1st person, *S.* Kwa nga ngi nga ze ngi tande, &c.
2d ,, ,, kwa nga u nga ze u tande, &c.
3d ,, ,, kwa nga a nga ze a tande, &c.

Negative, I ought not to love forthwith, &c.

1st person, *S.* Kwa nga ngi nge ze ngi tande, &c.
2d ,, ,, kwa nga u nge ze u tande, &c.
3d ,, ,, kwa nga a nge ze a tande, &c.

Second variety—Affirmative, I must love presently, &c.

Pers.	*Singular.*	*Plural.*
1st	Nga ngi ya ku tanda,	Nga si ya ku tanda,
2d	nga u ya ku tanda,	nga ni ya ku tanda,
3d 1	nga ye ya ku tanda,	nga be ya ku tanda,
,, 2	nga li ya ku tanda,	nga ye ya ku tanda,
,, 3	nga yi ya ku tanda,	nga zi ya ku tanda,
	&c.,	&c.

Negative of second variety, I must not love presently.

Pers.	*Singular.*	*Plural.*
1st	Nga ngi nga yi ku tanda,	Nga si nga yi ku tanda,
2d	nga u nga yi ku tanda,	nga ni nga yi ku tanda,
3d	nga ye nga yi ku tanda,	nga be nga yi ku tanda,
	&c.,	&c.

For other varieties of this form, and for synoptical specimens of the Emphatic, Continuate, and Definite forms of this tense, see § 296., i—iv.

Present Perfect Tense.

Simple form—Affirmative, May I have loved, &c.

1st person, *S.* Ngi nga nga ngi tandile, *or* tande,
2d ,, ,, u nga nga wu tandile, *or* tande,
3d ,, ,, u nga nga ye tandile, *or* tande;
1st person, *P.* Si nga nga si tandile, *or* tande,
2d ,, ,, ni nga nga ni tandile, *or* tande,
3d 1 ,, ,, ba nga nga be tandile, *or* tande,
,, 2 ,, ,, a nga nga ye tandile, *or* tande,
&c.

Negative, May I not have loved, &c.

1st person, *S.* Ngi nga nga ngi nga tandilo, *or* tandanga, &c.
2d ,, ,, u nga nga wu nga tandile, *or* tandanga, &c.
3d ,, ,, u [a] nga nga ye nga tandile, *or* tandanga, &c.
&c.

For other varieties of this form, and for synoptical specimens of the Emphatic, Continuate, Definite, and Progressive forms of this tense, see § 297., i—v.

Past Perfect Tense.

Simple form—Affirmative, I would have loved, &c.

1st person, *S.* Kwa nga nga ngi be ngi tandile,
2d ,, ,, kwa nga nga wu be u tandile,
3d ,, ,, kwa nga nga ye be e tandile;
1st person, *P.* Kwa nga nga si be si tandile,
2d ,, ,, kwa nga nga ni be ni tandile,
3d ,, ,, kwa nga nga be be be tandile,
&c.

Negative, I would not have loved, &c.

1st person, *S.* Kwa nga nga ngi be ngi nga tandile,
2d ,, ,, kwa nga nga wu be u nga tandile,
3d ,, ,, kwa nga nga ye be e nga tandile;
1st person, *P.* Kwa nga nga si be si nga tandile,
2d ,, ,, kwa nga nga ni be ni nga tandile,
3d ,, ,, kwa nga nga be be be nga tandile,
&c.

For other forms of this tense, see § 298.

Future Perfect Tense.

Simple form—Affirmative, I shall wish I had loved, &c.

1st person, *S.* Ngi ya ku nga nga ngi tandile,
2d ,, ,, u ya ku nga nga wu tandile,
3d ,, ,, u [e] ya ku nga nga ye tandile;
1st person, *P.* Si ya ku nga nga si tandile,
2d ,, ,, ni ya ku nga nga ni tandile,
3d ,, ,, ba ya ku nga nga be tandile,
&c.

Negative, I shall wish I had not loved, &c.

1st person, *S.* Ku ya ku nga nga ngi nga tandile, *or* tandanga,
2d ,, ,, ku ya ku nga nga wu nga tandile, *or* tandanga,
3d ,, ,, ku ya ku nga nga ye nga tandile, *or* tandanga;
1st person, *P.* Ku ya ku nga nga si nga tandile, *or* tandanga,
2d ,, ,, ku ya ku nga nga ni nga tandile, *or* tandanga,
3d ,, ,, ku ya ku nga nga be nga tandile, *or* tandanga,
&c.

For other forms of this tense, see § 299.

IMPERATIVE MODE.

Present Tense.

Simple form—Affirmative, Let me love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ma ngi tande,	Ma si tande,
2d	ma u tande,	ma ni tande,
3d 1	ma ka tande,	ma ba tande,
,, 2	ma li tande,	ma wa tande,
,, 3	ma i tande,	ma zi tande,
	&c.,	&c.

Negative, Let me not love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ma ngi nga tandi,	Ma si nga tandi,
2d	ma u nga tandi,	ma ni nga tandi,
3d	ma ka nga tandi,	ma ba nga tandi,
	&c.,	&c.

Emphatic form—Affirmative, Do let me love, &c.

Pers.	*Singular.*	*Plural.*
1st	Mana ngi tande,	Mane si tande,
2d	man' u tande,	mane ni tande,
3d	man' a tande,	mane ba tande,
	&c.,	&c.

Negative, Do not let me love, &c.

Pers.	*Singular.*	*Plural.*
1st	Mana ngi nga tandi,	Mane si nga tandi,
2d	man' u nga tandi,	mane ni nga tandi,
3d	man' a nga tandi,	mane ba nga tandi,
	&c.,	&c.

For synoptical specimens of the Indefinite and Progressive forms of this tense, see § 302., iii., iv.

Present Perfect Tense.

Simple form—Affirmative, Let me have loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ma ngi be ngi tandile,	Ma si be si tandile,
2d	ma u be u tandile,	ma ni be ni tandile,
3d	ma [ye] be e tandile,	ma ba be be tandile,
	&c.,	&c.

Negative, Let me not have loved, &c.

Pers.	*Singular.*	*Plural.*
1st	Ma ngi be ngi nga tandile,	Ma si be si nga tandile,
2d	ma u be u nga tandile,	ma ni be ni nga tandile,
3d	ma be e nga tandile,	ma ba be be nga tandile,
	&c.,	&c.

For the Indefinite form of this tense, see § 303., ii.

Future Tense.

Simple form—Affirmative, Let me be going to love, &c.

1st person, *S.* Ma ngi be ngi ya ku tanda, &c.
2d ,, ,, ma u be u ya ku tanda, &c.
3d ,, ,, ma [e *or* ye] be e ya ku tanda, &c.
&c.

Negative, Let me be not going to love, &c.

1st person, *S.* Ma ngi be ngi nga yi ku tanda, &c.
2d ,, ,, ma u be u nga yi ku tanda, &c.
3d ,, ,, ma be e nga yi ku tanda, &c., *or* ma be ka yi ku tanda, &c.
&c.

For synoptical specimens of the Emphatic, Indefinite, and Promissive forms of this tense, see § 304., ii—iv.

SUBJUNCTIVE MODE.

Present Tense.

TELIC SUBJUNCTIVE.

Affirmative, That I may, might, would, or should love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi tande,	Si tande,
2d	u tande,	ni tande,
3d 1	a tande,	ba tande,
,, 2	li tande,	a tande,
,, 3	i tande,	zi tande,
	&c.,	&c.

Negative, That I may not love, &c.

Pers.	*Singular.*	*Plural.*
1st	Ngi nga tandi,	Si nga tandi,
2d	u nga tandi,	ni nga tandi,
3d 1	a nga tandi,	ba nga tandi,
,, 2	li nga tandi,	a nga tandi,
,, 3	i nga tandi,	zi nga tandi,
	&c.,	&c.

CONDITIONAL SUBJUNCTIVE.

Affirmative, If I love, &c.

Pers.	*Singular.*	*Plural.*
1st	Uma ngi tanda,	Uma si tanda,
2d	uma u tanda,	uma ni tanda,
3d 1	uma e tanda,	uma be tanda,
,, 2	uma li tanda,	uma e tanda,
,, 3	uma i tanda,	uma zi tanda,
	&c.,	&c.

Negative, If I do not love, &c.

Pers.	*Singular.*	*Plural.*
1st	Uma ngi nga tandi,	Uma si nga tandi,
2d	uma u nga tandi,	uma ni nga tandi,
3d 1	uma c nga tandi,	uma bc nga tandi,
,, 2	uma li nga tandi,	uma e nga tandi,
,, 3	uma i nga tandi,	uma zi nga tandi,
	&c.,	&c.

For synoptical specimens of other tenses in this mode, see § 306.

SYNOPTIC OUTLINE OF A REGULAR VERB

IN THE

PASSIVE VOICE.

§ 310. GENERAL REMARKS.—1. The principal rules for the formation of the passive voice have been already given. (§§ 204—206.)

2. It should be observed that the negative forms retain *a* final of the principal verb, and likewise *e*, not changing it, like the active in some instances, into *i;* thus, *a ngi tandwa*, I am not loved.

3. In other respects—save the inserting of *w* before the final vowel *a* of the principal verb, or in place of *l* in the present perfect *ile*, and the changing of the consonants, *b* to *tš*, *m* to *ny*, *mb* to *ndž*, and *p* to *tš*, (§ 205); and save the use of *a* instead of *i* in some forms of the negative—the paradigm of the passive voice is so similar to that of the active, that a single example in each mode and tense, affirmative and negative, will be all that is required in illustration of its forms.

INFINITIVE MODE.

Aff. *Uku tandwa*, to be loved.
Neg. *Uku nga tandwa*, not to be loved.

INDICATIVE MODE.

Present Tense	Aff.	Ngi tandwa.
	Neg.	A ngi tandwa.
	,,	Ngi nga tandwa.
Past Tense	Aff.	Nga tandwa.
	Neg.	A nga tandwa.
	,,	A ngi tandwanga.
Future Tense	Aff.	Ngi ya ku tandwa.
	Neg.	A ngi yi ku tandwa.
	,,	Ngi nga yi ku tandwa.
Present Perfect Tense	Aff.	Ngi tandiwe.
	Neg.	A ngi tandiwe.
	,,	Ngi nga tandiwe.
Past Perfect Tense	Aff.	Ngi be ngi tandiwe.
	Neg.	A ngi be ngi tandiwe.
Future Perfect Tense	Aff.	Ngi ya ku ba ngi tandiwe.
	Neg.	A ngi yi ku ba ngi tandiwe.

POTENTIAL MODE.

Present Tense	Aff.	Ngi nga tandwa.
	Neg.	Ngi nge tandwe.
Past Tense	Aff.	Be ngi nga tandwa.
	Neg.	Be ngi ngę tandwe.
Future Tense	Aff.	Ku nga ngi ya ku tandwa.
	Neg.	Ku nga ngi nga yi ku tandwa.
Present Perfect Tense	Aff.	Ku nga ngi tandiwe.
	Neg.	Ku nga ngi nga tandiwe.
Past Perfect Tense	Aff.	Ku nga ngi be ngi tandiwe.
	Neg.	Ku nga ngi be ngi nga tandiwe.
Future Perfect Tense	Aff.	Ku nga ngi ya ku ba ngi tandiwe.
	Neg.	Ku nga ngi nga yi ku ba ngi tandiwe.

OPTATIVE MODE.

Present Tense	Aff.	Nga ngi tandwa.
	Neg.	Nga ngi nga tandwa.

Past Tense { Aff. Kwa nga ngi nga tandwa.
Neg. Kwa nga ngi nge tandwe.

Future Tense { Aff. Nga ngi ya ku tandwa.
Neg. Nga ngi nga yi ku tandwa.

Present Perfect Tense { Aff. Ku nga nga ngi tandiwe.
Neg. Ku nga nga ngi nga tandiwe.

Past Perfect Tense { Aff. Kwa nga nga ngi be ngi tandiwe.
Neg. Kwa nga nga ngi be ngi nga tandiwe.

Future Perfect Tense { Aff. Ku ya ku nga nga ngi tandiwe.
Neg. Ku ya ku nga nga ngi nga tandiwe.

IMPERATIVE MODE.

Present Tense { Aff. Ma ngi tandwe.
Neg. Ma ngi nga tandwe.

Present Perfect Tense { Aff. Ma ngi be ngi tandiwe.
Neg. Ma ngi be ngi nga tandiwe.

Future Tense { Aff. Ma ngi be ngi ya ku tandwa.
Neg. Ma ngi be ngi nga yi ku tandwa.

SUBJUNCTIVE MODE.

Present Tense { telic { Aff. Ngi tandwe.
Neg. Ngi nga tandwe.
cond. { Aff. Uma ngi tandwa.
Neg. Uma ngi nga tandwa.

Past Tense { Aff. Uma nga tandwa.
Neg. Uma ngi nga tandwanga.
&c., &c.

SECT. 6.—*Irregular Verbs.*

§ 311. The conjugation of an *irregular vowel* verb differs from that of a regular verb only so far as a difference is required by the laws of euphony in the elision or crasis of contiguous vowels, and in some of the forms of the imperative mode.

1. The final vowel *a* or *i* in the auxiliary, pronoun, or negative, immediately preceding a vowel verb, is cut off, and its place denoted by an apostrophe; thus,

Ngi y' aka for *ngi ya aka; ngi y' enza* for *ngi ya enza; ngi ng' enzi* for *ngi nga enzi; w' azi* for *wa azi; y' oswa* for *ya oswa.*

2. When the vowel verb is preceded by a pronoun whose final vowel is *u*, excepting *bu*, or preceded by a pronoun consisting of *u* or *i*, these letters change to their corresponding consonantal vowels, *w* and *y;* thus,

Kwaziwa for *ku aziwa; wenzile* for *u enzile; yakiwe* for *i akiwe; yomile* for *i omile.* The pronoun *bu* before a vowel verb drops *u*, not changing it to *w*, which would be incompatible with *b;* thus, *b' aziwe* for *bu aziwe.*

3. The pronoun *a* before a vowel verb is generally dropped; thus,

Ukuba azi for *ukuba a azi; a ze ome* for *a ze a ome; amanzi anda* for *amanzi a anda; amatole oma* for *a oma.*

But sometimes the pronoun *a* is retained before a vowel verb, especially when it involves the relative, the hiatus being relieved by the use of the semi-vowel *w*, and sometimes *y;* thus,

Amadoda a wazi; a womile; a yona (for *a ona*). In the past tense, however, the relative *a* and the personal *a* are preserved each separate, the second taking the semi-vowel *w*, and then, before vowel verbs, the *w* is retained while the *a* (personal) is elided; thus, *amadoda a wa fika* for *a a fika*, who (they) arrived; *a wa tanda* for *a a tanda*, who loved; *a w' azi* for *a a azi*, who knew; *a w' ona* for *a a ona*, who sinned.

4. The relative *o*, and *o* in the pronoun, emphatic form of the future, are generally retained before vowel verbs, the hiatus being relieved by the use of *w*, or sometimes *kw;* thus,

Wena o waziyo; umuntu o wonayo; indoda e yo kwazi; inkomo e yo kwoma. Sometimes, however, the relative *o* is used before a vowel verb without *w;* and sometimes it is dropped; thus, *yena o onayo; umuntu omayo* for *o omayo* or *o womayo; yena alayo* for *o alayo.*

Rem.—The pronoun accusative before irregular vowel verbs is subject to the same laws of elision and contraction as the pronoun nominative; thus, *ngi ya b' azi* for *ba azi; ngi kwenzile* for *ku enzile.*

§ 312. 1. The imperative mode of vowel verbs differs from that of regular verbs in prefixing the euphonic *y* to the second person, singular and plural, and also in the elision or crasis of vowels for the sake of euphony; thus,

Yaka, build (thou); *yakani*, build (ye); *ma ng' enze*, let me do; *ma s' ose*, let us roast. (See § 224.)

2. The imperative, second person, may be formed also by the use of *ma* in these, as in other verbs, except so far as elision or crasis produces a change; thus,

Ma kwake for *ma u ake*, build thou; *ma n' enze* for *ma ni enze*, do ye. (§ 224., 1., *d.*)

§ 313. The conjugation of an *irregular monosyllabic* verb differs from that of a regular verb in the forming of the imperative, second person, by prefixing *yi* to the root; thus,

Yiya, go (thou); *yiyani*, go ye, from *uku ya; yiza*, come (thou); *yizani*, come ye, from *uku za*.

Rem.—These verbs may also form the imperative, second person, by means of the auxiliary *ma*, as in the case of regular verbs; thus, *ma u ye; ma u ze.* (§ 224., 1., *d.*)

§ 314. 1. Some monosyllabic verbs are irregular also, in that the *a* of the auxiliary, pronoun, or negative, immediately preceding, is changed to *e*. This may come from the restoration and coalescence of an obsolete initial *i* of the verb with final *a* of the preceding word. Or it may come from the restoration of an obsolete initial *e*, especially since verbs beginning with *e* are not uncommon, while there is scarcely more than one or two beginning with *i* in the whole language. On the first supposition the more proper mode of writing such words would be to unite the two; thus,

Beza (=*ba iza*); *ba ngezi* (=*nga izi*); but on the second, to elide the final vowel of the preceding word; thus, *b' eza* (=*ba eza*); *ba ng' ezi* (=*nga ezi*), like *b' enza, ba ng' enzi*. It is more convenient, however, and, withal, attended with no difficulty, to write the *e* with the preceding word; thus, *be za; ba nge zi*, just as it is more convenient to write *ngi ponsu ku wa*, than to write *ngi pons' uku wa;* and *a ngi zu ku tanda*, instead of *a ngi z' uku tanda;* and *ngi sandu ku fika*, instead of *ngi sand' uku fika*.

2. Of this class of irregular verbs are the following, *uku ma*, to stand; *uku mba*, to dig; *uku va*, to come, turn; *uku za*, to come; *uku zwa*, to hear; thus,

'Si ye ma,' we are standing; 'be mba,' they dig; 'ba ye za,' they are coming; 'si ye zwa,' we hear; 'a be mi,' they do not stand; 'a ke zi,' he is not coming.

Rem.—When *uku za* is used as an auxiliary to mark the correlative form of verbs, where it has the force of *then*, *until*, and in certain periphrastic negative forms, there is no change of *a* to *e* in the pronoun or other word before it; thus, 'nga za nga bona;' 'ba ze ba bonile;' 'a ba zanga ba bone.' But when it is used as an auxiliary of the future tense, the preceding *a* is generally changed to *e* in the negative, though not in the affirmative; thus, 'a be zu ku hamba,' they are not about to go; 'amadoda a we zu ku fika,' the men are not about to arrive; 'ba za ku hamba,' they are about to go; 'amadoda a za ku fika,' the men are about to arrive.

Observations.—Looking at these irregular verbs in the cognate dialects, we find the following forms:—

1. *Uku ma:* in the Sechuana, 'go ema,' to stand; 'ba eme,' they stand; 'ba thla ema,' they shall stand. In the Kinika, 'ku ima,' to stand; 'a imaya,' he standing. In the Momenya, 'me kema,' I stand; Ngola, 'ngemanu,' I stand; Songo, 'ami nemana,' I stand; Kiriman, 'de imela,' I stand; Nyamban, 'ne emile,' I stand.
2. *Uku mba:* in the Kisuaheli, 'ku timba,' to dig; in the Kinika, 'ku zimba;' in the Sena and Tette, 'ku kumba;' in the Mpongwe, 'go tumba.'
3. *Uku za:* in the Kinika, 'ku za,' to come; 'na za' or 'mimi naza,' I come; 'yunda ku za,' he shall come; in the Kikamba, 'uka;' Kipokomo, 'za;' Kihiau, 'issa;' Sena and Tette, 'ku dza;' Kabenda, 'me kuiza,'—I come; Oloma, 'mi ezi,' I come; Mimboma, 'ngi zidi,' I come; Kasands, 'ngo isa,' I come; so likewise in the Ngola, 'ngesa;' Lubalo, 'nesa;' Songo, 'ngi sam' and 'ami nesa.'
4. *Uku zwa:* in the Sechuana, 'go uthlua,' to hear; 'ba uthlua,' they hear; in the Inhambane, 'ku pua,' to hear; Sofala, 'ko zwa;' Kikamba, 'ku iwa,' to hear; 'na iwe,' let him hear; Ebe, 'mi wo,' I hear; Goali, 'ma wuo,' I hear; Basa, 'mu wo,' I hear; Opanda, 'ma wo;' Pangela, 'nda yewa;' Kiriman, 'de iwa;' Niki, 'me dsuo;' Kambali, 'mu wua.'

§ 315. 1. The irregular verb *uku tšo*, to say, retains *o* as a terminating vowel throughout all its forms, both of derivation and inflection, of mode and tense, affirmative and negative; thus, *uku tšono*, to speak together, with one another; *uku tšolo*, to speak for; so in the negative, *a ngi tšo*, I speak not; the present perfect, *ngi tšilo*, I have spoken; the passive, *ku tšiwo*, it is

said; potential, negative, *a ngi nge tšo*, I can not say; so in the past tense, the negative suffix *nga* changes *a* final to *o*, as by attraction; thus, *a ngi tšongo*, I did not say.

2. The irregular verbs *ukwazi* and *uku ti* change final *i* to *a* in taking the negative suffix *nga;* thus, *a ng' azanga*, I did not know; *a ngi tanga*, I did not say. The passive, present, past, and future, of these verbs, is formed by suffixing *wa;* thus, *kwaziwa*, it is known; *ku tiwa*, it is said. Their other passive forms follow the general rule, changing *l* into *w;* thus, *ng' aziwe* from *ng' azile; ku tiwe* from *ku tile.* The imperative and telic subjunctive modes retain the final *i* in these verbs; thus,

'Ma ni ti,' say ye; 'ma s' azi,' let us know; 'u si fundise s' azi,' teach us that we may know; 'ni m fundise ukuba azi,' teach him that he may know.

§ 316. The substantive verb, *uku ba*, to be, is conjugated regularly, except the imperative mode, which follows the rule for other monosyllabic verbs; thus, *yiba*, be (thou); *yibani*, be ye. This verb, however, is seldom used in the present, indicative, except in the compound *ubani (=u-ba-ni)*, he is what? who? The mere presence of a person or thing is expressed by the use of *kona*, contracted *ko;* thus,

'U kona,' he (is) present; 'ba kona,' they (are) present; 'zi kona izinkomo,' there are cattle present.

Rem. 1.—This omission of the verb of existence in the present tense, and as a mere copula, is natural, and not uncommon in the primitive or more uncultivated state of a language, the force of it being found in the noun or pronoun. For as, on the one hand, the idea of existence can not be conceived by the mind, except as it is connected with some object, so, on the other, the conception of any object must include or imply that of its existence.

Rem. 2.—*a.* But when more than ordinary stress is to be given to the idea of existence, as in the imperative mode, or in expressing a negative; or when it is important to designate the relations of mode, as in the potential, or of time, as past or future, this verb, *uku ba*, to be, is required and used; thus,

'Yiba nomsa kumi,' be merciful to me; 'ku nga ba iyo,' it may be it; 'wa ba ngumuntu,' he was a person; 'kwa ba ngabantu,' it was people.

b. So in the use of adjectives as predicates, the verb, *ba* is omitted in the present, indicative, but used in the other tenses and modes; thus,

'Ngi mkulu,' I (am) great; 'nga be [ngi] mkulu,' I (was) great; 'ngo ba mkulu,' or 'ngo ba ngi mkulu,' I will be great; 'ma ngi be mkulu,' let me be great; 'ngi nga ba mkulu,' I may be great.

c. Sometimes the verb *uku ya*, to go, is used instead of *uku ba*, to point out the relation of time in examples like the foregoing; thus,

'Igama lake la ye li ngUfaku,' his name was Faku.

REM. 3.—*a.* In place of *uku ba*, as a mere copula in the present tense, where the predicate is a noun specifying identity, one of the euphonic copulative particles, *y*, *ng*, or *w*, is often, though not always, used; thus,

'Ku yinkomo,' it (is) a cow; 'ku ngumuntu,' it is a person; 'ku wamadoda,' it is men; 'ku umuti' or 'ku wumuti,' it is a tree; 'ku uboya,' it is wool.

b. When the predicate consists of a pronoun, in which case the simple and conjunctive pronominal forms are often united, the euphonic copula, *ng*, *y*, or *w*, is often used in the same way as when the predicate is a noun; thus,

'Ku nguye,' it is he ('umuntu,' &c.); 'ku yiyo,' it is it ('inkomo,' &c.); 'ku ngawo,' it is they ('amadoda,' &c.).

c. Sometimes the general pronoun *i*, simple form of the third class, singular, is joined with the conjunctive form of the pronoun of other classes according to the noun referred to, the two pronouns together becoming a predicate with, or without, the euphonic copula *y*, or *ng;* thus,

'Ku yilo' or 'ku ngilo,' it is it ('itole,' &c.); 'ku yibo,' it is it ('uboya,' &c.); 'ku yiso,' it is it ('isitelo,' &c.); 'ku izo,' it is they ('izinto,' &c.); 'ku yiti,' it is we.

d. Sometimes the definitive form of the pronoun is used instead of the conjunctive, especially where emphasis or great precision is required; thus,

'I nguwona,' 'i wona,' or 'ku wona,' it is just it ('umuti,' &c.); 'ku yikona,' it is it ('uku ma,' &c.); 'i bona,' it is they ('abantu,' &c.); 'ku itina,' it is we ourselves.

e. Sometimes the simple and conjunctive forms are united and used as a predicate, without any euphonic copula; thus,

'Ku uye,' it is he ('umuntu,' &c.); 'ku lilo' or 'i lilo,' it is it ('itole,' &c.); 'ku lulo' or 'i lulo,' it is it ('uluti,' &c.); 'ku ngimi,' it is I.

REM. 4.—*a.* In negative propositions as, *ngi nga bi ko*, the consonant *b* is often dropped, and the vowel *i* coalescing with *a* in *nga* makes *nge;* thus,

'Ngi nge ko,' I not being present; 'sa be si nga bi ko,' contracted, 'sa be si nge ko,' or 'sa si nge ko,' we were not present.

b. In negative propositions, denying identity, the negative is generally expressed by *a si*, without any use being made of the substantive verb; thus,

'A si ngumuntu,' or 'a si 'muntu,' it is not a person; 'a si nguye,' or 'a si ye,' or 'a suye,' it is not he; 'a si yinkomo,' or 'a si 'nkomo,' or 'a sinkomo,' it is not a cow; 'a si yiyo,' or 'a si yo,' or 'a siyo,' it is not it. This form of negative consists of the general pronoun *i*, third person, third class, singular, the negative *a*, and the euphonic *s* inserted to relieve the hiatus. The *i* (in *si*), the subject of the proposition, is sometimes omitted; thus, 'a sumuntu;' 'a suye;' 'a siyo.' Here, *uye* and *iyo* (the simple and conjunctive forms of the pronoun, united) constitute the predicate; but sometimes only the conjunctive form of the pronoun is used as predicate; thus, 'a si ye;' 'a si yo.' Sometimes the general pronoun *ku* constitutes the subject of the proposition, instead of *i;* in which case, there being no hiatus between the negative *a* and the pronoun, the *s* is not required; thus, 'a ku 'muntu;' 'a ku 'madoda;' 'a ku so tina,' it is not we; 'a ku ngabo,' it is not they.

REM. 5.—This verb, *uku ba*, is often used with the preposition *na*, with, in the sense of *to have, to be with*, i.e., *to be in possession of;* though here also, in the present, indicative, the verb is generally omitted; thus,

'Ba be nemali,' they had money; 'ngi nabantu,' I have people. In the affirmative, the vowel *a*, of *na*, coalesces with the initial vowel of the noun; thus, 'ngi nemali' (='na-imali'); 'si nomuti' (='na-umuti'); 'si namakaza' (='na-amakaza').

But in the negative the *na* generally remains unchanged, the initial vowel of the noun being elided; thus,

'A ngi na 'mali,' I have no money; 'a si na 'luto,' we have nothing; 'ba be be nga bi na 'lizwe,' contracted, 'ba be nge na 'lizwe,' they had no country.

SECT. 7.—*Defective Verbs.*

§ 317. 1. There appears to be but one defective verb in the Zulu language, viz., *musa;* and this, signifying *must not*, may, perhaps, be the causative form of *muka*, depart, since *musa*, *cause to depart*, *put away*, might be thus derived by changing *k* into *s*, examples of which occur in some other verbs, as in *vusa*, from *vuka; susa*, from *suka*.

2. But in the sense of *must not*, this verb *musa* is used only in the present tense, imperative, addressing the second person; and is generally followed by the infinitive; thus,

'Musa uku hamba,' you must not go, that is, put away going; 'musani uku vilapa,' ye must not be idle.

3. It is sometimes used where the command or wish has reference to the third person; though in this case *musa* is addressed, or considered as addressed, to a person, or persons, present, while the second verb takes a personal form instead of the infinitive; thus,

'Musa ba nga hambi,' they must not go, or, you must not let them go; 'musa zi nga hambi izinkomo,' the cattle must not go, or, let not the cattle go.

4. This form is sometimes used in the second person; thus,

'Musa u nga hambi,' you must not go; 'musani ni nga hambi,' ye must not go.

CHAPTER VI.

ADVERBS.

§ 318. In the Zulu language the necessity for some adverbs is superseded by the use of certain verbs, which involve the force of what is often expressed by the use of an adverb in some other languages; thus, *lunga*, be right, good, do well; *andulela*, go before, be first; *sandu*, *sandu ku fika*, arrive recently; *ponsa* or *ıitša*, *ngi ponsu ku fa*, I am almost dead, I scarcely escape dying; *nga ıitša ku wa*, I nearly fell; *tšetša u buye*, return quickly, *i.e.*, make haste and return; *buya u funde*, read again, *i.e.*, return and read.

§ 319. Most of the adverbs in the Isizulu, like many in other languages, are derived or compounded from other words:—

1. From a VERB; as, *kusasa*, early, from *uku sa*, to dawn, be light, clear; *kuḷala*, first; *ḷede*, after, when; *funa*, lest.

2. From a NOUN; as, *mandulo*, first, and *endulo*, anciently, from *indulo*, antiquity, and this, from the verb *andula*, be first; *enʻŀe*, abroad, in the field; *amanga*, no, falsely; *imbala*, indeed; *emini*, in the day time, open day, midday; *emuva*, *emva*, or *emveni*, from an obsolete noun, *umuva*, the rear, after, and this noun from the verb *uku va*, to come, be formed, appear, follow after, abound.

3. From an ADJECTIVE; as,

Kakulu, greatly; *kanye*, once; *kaningi*, often, frequently.

4. From a PRONOUN; as,

Kona, then, there; *loku*, whereas, since, when; *kaloku*, now.

5. From a PREPOSITION and a NOUN; as, *ngemiʻla* (*nga–imiʻla*), daily, *i.e.*, by days; *ngamanʻŀa* (*nga–amanʻŀa*), powerfully; *ngamabomu* (*nga–amabomu*), and *ngesibomu* (*nga–isibomu*), designedly; *namʻla* (*na–umʻla*), to-day.

6. From a NOUN and an ADJECTIVE; as, *endawonye*, together, in one place, from *indao–inye; 'nyakenye*, a year ago, last year, from *inyaka–inye; um'laumbi*, or, plural, *imi'laimbi*, perhaps, from *um'la*, day, and *umbi*, from *mbili*, two, secondary; hence, another, some, some day or other; *katisimbe*, perhaps, probably, from *isikati*, time, and *simbe*, and this, too, from *mbili*, a secondary, *i.e.*, some other time.

7. From a PREPOSITION and an ADJECTIVE; as, *ku'le (ku–'le)*, well; *kuningi*, plentifully; *kakulu* (gen. *ka,–kulu)*, greatly.

8. From a PREPOSITION and an ADVERB; as, *na-kanye*, never; *ngapi?* where? whither?

9. Some adverbs and a few prepositions are derived from NOUNS, and likewise from ADJECTIVES, by prefixing the particle *pa*, which corresponds nearly to the English prefix *be*, in *be–fore, be–neath;* as in, *pan'e (pa-en'e)*, without, outside; *pezulu (pa–izulu)*, above; *pakati (pa–kati*, the root of *umkati*, space, *isikati*, time), within; *pambili* and *pambi (pa–mbili)*, before, in front, beyond; *pansi*, beneath; *peŝeya*, beyond (the river); *pakade*, for a long time.

REM. 1.—Any adjective may be used adverbially, by prefixing the particle *ka*; thus, *de*, long, *kade*, far; *kulu*, great, *kakulu*, greatly.

REM. 2.—The *nga* which is often coupled with an adverb, or a preposition, serves sometimes as a mere expletive, and sometimes for emphasis to strengthen the force of the following word.

REM. 3.—*Um'laumbi*, plural, *imi'laimbi*, belongs to the Kafir or Xosa dialect, while its synonym *katisimbe* belongs to the Isizulu. (See above, 6.)

REM. 4.—*a.* The paragogic particle *ke* is an expletive suffix, carrying the accent forward to the final syllable of the word to which it is subjoined, and having the force of *accordingly, then, thus, now, therefore*; as, *kambake*, go then. (§ 214., Rem. 2.)

b. The particles *ndže* and *bo* are also often used as expletives after other words, though rarely subjoined; —the former, *ndže*, in the sense of *thus, so, merely, now, just, simply for the sake of it;* thus, *ngi ya hamba*

ndže, I just go, I am walking just for the sake of walking;—the latter, *bo*, in the sense of *indeed, of course, then, there;* thus, *ḷabo*, no indeed; *sukani bo*, get away there.

§ 320. Adverbs may be divided into several classes, of which the principal are the following:—

I. *Adverbs of Time.*

Emini, loc. c. of imini, day,	At mid-day.
Endulo, loc. c. of indulo, antiquity,	in ancient time.
Futi,	again, often.
Intambama, noun,	towards evening.
Izolo, noun,	yesterday.
Kade, ka-de,	long ago, just now.
Kaloku, ka-loku,	now.
Kaloku ndže,	just now.
Kamsinyane, ka-masinyane,	immediately.
Kaningi, ka-ningi,	much, often.
Kanye, kunye, okanye, ka-nye, &c.,	once, together.
Ko,	present, here, there.
Kona, ko-na,	now, then, when.
Kondže, ko-ndže,	just now, speedily.
Kupela, v. uku pela, to end,	finally.
Kusasa, v. uku-sa-sa, yet dawning,	early dawn.
Kusi'lwa, v. sa-i'lwa, yet declining,	dusk of evening.
Kutangi,	day before yesterday.
Kuḷala, v. uku ḷala, to begin,	first.
Loku, la-uku,	then, when, since.
Mandulo, n. plural, amandulo,	at first.
Mandže, ma,-ndže *or* -andže,	this moment.
Masinyane, ma-sinyane,	soon, speedily.
Nakanye, na-kanye,	decidedly, never.
Nam'la, na-um'la, with day,	to-day.
Napakade,	ever.
Ngemi'la, nga-imi'la, by days,	daily.
Ngomso, nga,-umso, dawning,	to-morrow.
Nna, n. inna, side, sake, cause,	when, if.
Pakade, pa-kade,	long time.
ḷede, v. uku ḷeda, to finish,	after, when.

II. *Adverbs of Place.*

Apa, *or* lapa, a-, *or* la- pa,	Here.
Apo, *or* lapo, a-, *or* la- po,	there.
Apaya, *or* lapaya, apa-, *or* lapa- ya,	yonder.
Eduze,	near.
Emva, loc. c. of obs. n. umva, rear,	behind, after.
Endawonye, n. and adj. indao-inye,	together.
Enʼye, loc. c. of n. inʼye, field,	out, abroad.
Ezansi, loc. c. of obs. n. izansi, sand,	below.
Katšana, dim. of kati, umkati, space,	distant, far.
Ko, *or* kona,	here, there.
Kona lapa,	just here.
Kona lapo,	just there.
Kude, ku-de,	far, far away.
Kunye, *or* kanye,	together.
Kufupi, ku-fupi, short,	shortly, near.
Malungana, ma,-lungana, v.	opposite to, near.
Neno, na-enu,	this side (of).
Nga lapa,	here, this way.
Nga lapo,	there, that way.
Nganeno, nga-neno,	on this side.
Nganiianye, nga-iniia inye,	partially, aside.
Pakati, pa-kati, umkati, space,	in the midst, within.
Pambili, pa-mbili,	before, beyond.
Panʼye, pa-enʼye, in the field,	without, abroad.
Pansi, pa,-nsi, *or* -ansi, sand,	down, below.
Pezulu, pa-izulu, heaven,	up, above.

III. *Adverbs of Manner.*

Imbala, n. from bala, make clear,	Indeed, truly.
Impela, n. from uku pela, to end,	verily, utterly.
Kaʼle, *or* kuʼle, ka, *or* ku -ʼle, nice,	well, nicely.
Kakulu, ka-kulu, great,	greatly, very.
Kabi, *or* kubi, ka, *or* ku -bi, bad,	bad, poorly.
Kambe, ka-mbe,	of course, naturally.
Kandžalo, ka-ndžalo,	so, again, likewise.
Kangaka, ka-ngaka,	so much, thus, so.
Ke, uku ka, to reach,	accordingly, therefore.
Ndža, ndže,	thus, so, just so.

Ndžalo, ndža-lo,	so, thus, and so on.
Ndženga, ndže-nga,	accordingly, like as.
Ndžengaloku, ndženga-loku,	like unto, just as.
Ngaka, nga-ka,	such, so much.
Ngesibomu, *or* ngamabomu,	on purpose, willfully.
Ze,	empty, naked, vain.
ļata,	quite, wholly.

IV. *Interrogative Adverbs.*

Ini na? i, it, -ni, what? -na=?	What? why? whether?
Kandžani na? ka-ndžani na?	how? like what?
Kangakanani na?	how much?
Na?	inter. particle=?
Ndžani na? ndža-ni-na?	like what? how?
Ngani na? nga-ni-na?	with what? why?
Ngakanani na? nga-ka-na-ni-na?	how much?
Nini na? ni-ni-na?	when?
Pi na? *or* ngapi na?	where? whither?
Po? poge? ini po? po ini na?	why? why then?

V. *Numeral Adverbs.*

Kanye, ka-nye, one,	Once.
Kabili, ka-bili, two,	twice.
Katatu,	thrice.
Kane,	four times.
Ka'lanu, *or* kwa 'si'lanu,	five times.
Katatisitupa, *or* kwa 'situpa,	six times.
Kwa sikombisa,	seven times.
Kwa šiyangalombili,	eight times.
Kwa šiyagalolunye,	nine times.
Kwa yišumi,	ten times.
Kwa yikulu,	a hundred times.
Kwa yinkulungwane,	a thousand times.

VI. *Various kinds of Adverbs.*

Ai, *or* hai,	No.

Aitše, ai-tše,	not so, no.
Amanga, n. pl. from uku unga, to beguile,	not so, it's false.
Ehe,	yes.
Ewe,	yes.
Idži, or idžile, i, he, and džila, nod,	yes, truly.
Imi'laimbi, imi'la-imbi,	perhaps.
Isibili,	truly, very.
Ingabe, i, it, -nga, may, -be, be,	perhaps.
Kanti, ka,-nti, *or* -anti, the contrary,	whereas, but.
Katisimbe, isikati-esimbe,	perhaps, probably.
Kodwa, ka-udwa,	only, but.
Kumbe, ku-mbe,	probably.
Pela, v. uku pela, to conclude,	then, of course.
Um'laumbi, um'la-umbi,	perhaps.
Yebo, ye-bo,	yes, indeed!
ꞇa, *or* ꞇabo,	no.
ꞇa, *or* ꞇabo,	no.

§ 321. There is a class of words in the Zulu language which might be called Pronominal Adverbs, or Pronomino-Locative Adverbs, since they are composed in part of pronouns, and are used to point out the locality of a person or thing, as being *here*, or *there*, or *there yonder;* thus,

Nangu, here he is; *nango*, there he is; *nanguya*, there he is in the distance.

§ 322. These pronominal adverbs consist of the preposition *na*, and a pronoun of the simple form, together, in most cases, with some epenthetic euphonic medial, as *ng*, *m*, *n*, *ns*, or *nt;* thus,

Nangu (=*na–ng–u*), even he, here he is; *namba* (=*na–m–ba*), even they, here they are. Here the office of *ng* and *m* is merely to soften and facilitate the combination *na–u*, and *na–ba*, in accordance with principles already stated. (§§ 24., 32., 35.)

Rem. 1.—Pronominal adverbs for nouns of the fourth class require no euphonic medial, since the two essential elements are easily united and enunciated without the intervention of any other sound; thus, *nasi* (*isibuko*), here it is (the glass); *nazi* (*izibuko*), here they are (the glasses). Sometimes, but not always, the pronominal adverb of the eighth class employs a medial *n* before the *k;* thus, *nanku* or *naku*

(*ukuna*), here it is (rain). When the incipient of the noun contains the *n*, this sound is generally introduced, as by attraction, into the pronominal adverb; thus, *nanzi* (*izinkomo*), here they are (cattle). (§ 36.)

REM. 2.—In the pronominal adverb for nouns of the second class, plural, we have, sometimes, the euphonic medial *ng;* but more frequently, in pure Zulu, we have the sharper corresponding equivalent *nk;* thus, *nanga* or *nanka* (*amadoda*), here they are (the men). And in the singular of the sixth class we sometimes hear *nanku* instead of the softer and more usual *nangu* (*umuti*), here it is (the tree, or medicine, &c.)

REM. 3.—In the singular of the third class, and in the plural of the sixth, we have the medial *ns;* thus, *nansi* (*inkomo*), here it is (the cow); *nansi* (*imiti*), here they are (the trees). In the singular of the second and fifth classes, we have the medial *nt*, and the pronouns *i* and *u;* thus, *nanti* (*itole*), here it is; *nantu* (*uti*), here it is; though in the Xosa dialect, we find *nali* and *nalu*.

§ 323. These pronominal adverbs put on different forms not only to accord with the number and class of the noun referred to, but to express, in some measure, also the comparative nearness or distance of the person or thing spoken of; thus,

Nangu, here he is; *nango*, there he is; *nanguya*, there he is in the distance; so, *namba*, *nambo*, *nambaya*.

§ 324. The common form of these words, with the corresponding import, may be seen by a glance at the following—

Table of Pronomino-Locative Adverbs.

	SINGULAR.			PLURAL.		
	Here he, she, or it is.	There he, she, or it is.	Yonder he, she, or it is.	Here they are.	There they are.	Yonder they are.
1	Nangu,	nango,	nanguya;	namba,	nambo,	nambaya.
2	Nanti,	nanto,	nantiya;	nanka,	nanko,	nankaya.
3	Nansi,	nanso,	nansiya;	nanzi,	nanzo,	nanziya.
4	Nasi,	naso,	nasiya;	nazi,	nazo,	naziya.
5	Nantu,	nanto,	nantuya;	nazi,	nazo,	naziya.
6	Nangu,	nango,	nanguya;	nansi,	nanso,	nansiya.
7	Nambu,	nambo,	nambuya;	nambu,	nambo,	nambuya.
8	Naku,	nako,	nakuya;	naku,	nako,	nakuya.

§ 325. 1. For the first and second person, singular,

use is sometimes made of the forms used for the third person, singular, first class; thus,

Ngangu (*mina*), here I am; *nangu* (*wena*), here thou art. And for the first and second person, plural, use is sometimes made of the forms used for the third person, plural, first class; thus, *namba* (*tina*), here we are; *nambo* (*nina*), there ye are.

2. But instead of these forms for the first and second persons, the pronouns are often used with the adverbs *lapa*, *lapo*, and *lapaya;* thus,

Ngi lapa, here I am; *ni lapo*, there ye are. Or, instead of the adverb *lapa*, we may have the preposition *na*, with the conjunctive form of the required pronoun; thus, *u nami*, thou (art here) with me; *ngi nenu*, I (am here) with you.

Rem.—The pronouns of the third person are sometimes used like those of the first and second, with the adverbs *lapa*, *lapo*, and *lapaya;* thus, *ba lapa*, they are here; *ba lapo*, they are there.

CHAPTER VII.

PREPOSITIONS.

§ 326. 1. In the Isizulu, as in many other languages, especially among the African dialects, the same word appears, according to its use and connection, sometimes as an adverb, and sometimes as a preposition, or as a conjunction.

2. Several words, which are used in the twofold capacity of an adverb and a preposition, when they serve as the latter, are always followed by another, as *kwa*, *na;* thus,

Pezu kwomuti (=*kwa-umuti*), upon the tree; *eduze nentaba* (=*na-intaba*), near the mountain.

Rem. 1.—The preposition *kwa* seems to be a compound of the preposition *ku* and the genitive particle *a*, the elements of which are still retained in their original separate use in the case of proper nouns, the names of persons; thus, *pambi ku ka 'Faku* (*a* hardened by *k*), before Faku.

Rem. 2.—This twofold use of prepositions is not peculiar to the Isizulu; neither is the second so superfluous as some might at first suppose. The same, in substance, may be seen in such English words and phrases as *up–on, in–to, with–in, near to, near by, before* (=*by–fore*). And the force of each preposition may generally be seen in such Zulu phrases as, *eduze nentaba*,=near with, near by, or close to the mountain; *pezu kwomuti*,=up on, or up to the tree; *pambi ku ka 'Faku*,= opposite to, or in the presence of Faku.

Rem. 3.—The principal preposition is often preceded by *nga*, which may be used, as in case of the adverbs, not only for euphony, or as an expletive, but also to modify or strengthen the preposition which it precedes; thus, *pezu*, above; *nga pezu*, over above; *pansi*, below; *nga pansi*, down below.

§ 327. Most of the Zulu prepositions are contained in the following list:—

Eduze (na-),	Near.
Emva (kwa-),	behind.
Enla (na- *or* kwa-),	up, inland.
Ezansi (na- *or* kwa-),	beneath.
Ka (also ba, &c., see § 115.),	of.
Ku,	to, from, with.
Kwa,	to, from, in, at.
Malungana (na-),	opposite.
Na,	with.
Nga,	about, for.
Nganeno (kwa-),	this side of.
Ngenna (ya- *or* nga-),	on account of.
Pakati (kwa-),	within.
Pambi (kwa-),	before.
Pansi (kwa-),	under.
Panle (kwa-),	without.
Pešeya (kwa-),	beyond.
Pezu (kwa-),	upon.

§ 328. The place of several prepositions which are common in the English, and other languages, is supplied in the Isizulu by the use of the locative case; thus,

U sezinkomeni, he is with or among the cattle; *ba ya emfuleni*, they went to the river; *ba semfuleni*, they are at the river.

§ 329. In addition to those adverbs which are given

as prepositions also, in the above list, we might, perhaps, name other words with equal propriety, such as *kude*, *kufupi*, and *katšana;* unless they are to be counted as adjectives in such phrases as,

I kude naye, it is far from him; *ba kude kumi*, they are far from me; *u kufupi nabo*, thou art near to them.

CHAPTER VIII.

CONJUNCTIONS.

§ 330. The number of conjunctions in the Zulu language is not large. The people, like all uneducated tribes, incline to the use of short sentences, and to independent phrases. The relation of one proposition, or of one phrase, to another, often depends more upon the general construction, than upon any single word of a conjunctive character. (§ 221., 3.)

§ 331. The words most frequently used as conjunctions are the following :—

Funa (uku funa, to want),	Lest.
Kandu,	in order that, then.
Kanti,	but, yet, whereas.
Kodwa,	but, only.
Na,	and, also, both.
Ngako (nga–oko, for that),	therefore.
Ngokuba (nga–uku ba),	for, because.
Ngokuma (nga–uku ma),	for, because.
Ndžengokuba (ndže–nga–uku ba),	as.
Noko (na–oko, with that),	nevertheless.
Noma (na–uma, and if),	even if, though.
Ukuba (uku ba, to be),	that, if, for.
Ukuma (uku ma, to stand),	that, if, for.
Ukuze (uku za, to come),	that, till.
Uma (uku ma, to stand),	if, that.
Umlaumbi (umla–umbi, § 319., 6.),	or, perhaps.

§ 332. Precise, distinctive words, corresponding to what are sometimes called disjunctive conjunctions, as, *or*, *nor*, *either*, *neither*,—do not exist in the language. Their place is sometimes supplied by *na*, *nokuba*, or *um'laumbi;* but more frequently the force of these words is diffused, as it were, throughout the sentence; thus,

He or I will assist you=*yena u ya ku ku siza uma u nga sa sizwanga imina, i.e.*, he will help you were you not still helped by myself; John or James or Faku intends to go=*uma ku nge siye Uyohane, ku nge siye Uyamese, Ufaku u ti u ya ku hamba;* he might not read nor walk nor work=*a nge ze a funda a nge hambe a nge sebenze.* But grammatical points of this kind belong more properly to Syntax.

CHAPTER IX.

INTERJECTIONS.

§ 333. 1. Like most of the African dialects, the Isizulu abounds in exclamations. Some of these are of a profane character, as, *Tšaka, Dingan'*—names of deceased Zulu chiefs. Some are always construed with the verb *uku ti*, as, *tu, du*, or *di; twi; nya*,—the exact meaning of which depends upon the connection in which they are used, but the general design of which is to give intensity to whatever word or sentence they are attached; thus,

Tulani ni ti du! be perfectly silent; *umuti u lungile u te twi!* the tree is perfectly straight.

2. Many of the exclamations in Isizulu are onomatopoetic, and generally accompanied with some significant gesticulation of the hands or body, or expression of the countenance.

3. Some of the greatest songs of praise, which the natives sing in honor of the dead—the "ama'lozi," or departed heroes—consist of nothing but exclamations; sometimes a single sound repeated over and over again,

as, *tši*, *tši*, *tši*, &c. One of the greatest songs which Dingane and his men used to sing to the shades consisted of nothing but a series of vowel sounds, as—*a*, *o*, *o*, *i*, *e*, *e*, *a*, *o*, &c., uttered or sung with diverse slides and with variations upon the musical scale.

§ 334. Most of the interjections which are in general use are included in the following list:—

Au,	Oh! alas!
E,	o! eigh!
Ehe; he,	right! just so!
Halala,	hail! welcome!
Iya; hiya,	pshaw! away!
Mame; mamo,	alas! dear me!
Maye; mai,	alas! awful!
Mi,	attention!
Nii; nii,	how sad!
We,	ho! behold!
Yebo,	indeed!
Yeti, plural, bayeti,	hail! glory!
ii; iia; iie,	fie! tush!

CHAPTER X.

REMARKS AND OBSERVATIONS

ON SOME OF THE

ADVERBS, PREPOSITIONS, AND CONJUNCTIONS

OF THE

ISIZULU AND ITS COGNATES.

§ 335. 1. *Na* is both a conjunction and a preposition, signifying *and, even, also, with;* it is also used as a sign

of interrogation=? The same word, *na=and, with*, &c., prevails among all the cognates of the Isizulu along the eastern coast of Africa, at Delagoa Bay, Inhambane, Sofala, Tette and Sena, Quilimane, Mozambique, Cape Delgado; also in the Suaheli, the Nika, Kamba, Pokomo, and Hiau dialects. It is also common in some of the interior and western dialects, sometimes, however, with some modification of form and import; thus,

In the Mpongwe, *na, ni, n', and, with, for;* Benga, *na, with;* Sechuana, *na, with, and,* (*nabo*, with them; *nae*, with him; *nalu*, with you).

Corresponding to the use of *na* as an interrogative particle, which always follows the interrogative phrase or sentence, and takes an accent with the falling slide of the voice, the Mandingo has *di* in many cases; and the Bornu language has *ba*, originally *ra;* and this *ra* is the same word which is used in that language as a conjunction=*or*. As the asking of a question implies the return—the addition of an answer, the indicating of a question by the use of a conjunction is not unphilosophical; nor does it differ in principle from the English, which makes most questions to end in an elevated or rising tone, thus indicating a state of suspense and the expectation of an answer.

§ 336. 2. *Nga* is a preposition signifying *through, by, by means of, on account of, in respect to, at, with, toward, near, about, concerning.*

The Sechuana has *ga=at, with, concerning, of, from, respecting;* and the Mpongwe, *go=at, upon, to; gwi=at, in, from;* and *gore=for, to, at.* Some of the uses of *ga* in the Sechuana would seem to indicate its correspondence to the Zulu *ka;* and some of the uses of *go* and *gwi* in the Mpongwe are closely related to the use of *ku* in the Isizulu.

§ 337. 3. *Ku*, the preposition=*to, from, in, with*, is used not only as a separate word, but enters as a prefix into the composition of several adverbs, especially those which are formed from adjectives. (§ 319., 7.) With the initial *u=uku*, it forms the infinitive; thus, *uku tanda*, to love. *Ku* is also found in many of the cognate dialects, both as a mark of the infinitive, and as an element in the formation of adverbs.

Thus, in the Suaheli, 'ku nena,' to speak; 'ku fania,' to make; Maravi, 'ku lira,' to weep; Cape Delgado, Tette and Sena, 'ku rira,'

Inhambane, 'ku lila,' Delagoa, 'eko dzila,'—to weep; Mpongwe, 'go kamba,' to speak; Sechuana, 'go bofa,' to bind.

So in adverbs: Tette and Sena have 'kunša,' Cape Delgado and Sofala, 'kundša,' while the Inhambane has 'papandše,' all in the sense of the Zulu 'pan'e,' without, outside. So again, Tette and Quilimane have 'kuzogoro;' Sena, 'padzugoro,'—before; Tette and Sena, 'kumbari' or 'pambari,' by the side; 'kuzuru,' above; 'kumbuio,' after; 'kuno,' on this side.

§ 338. 4. *Kwa* is evidently composed of *ku=to, from, -a*, the sign of source, possession, and designation (§ 114.); hence the general signification, *to, from, of, with, at, in*, its more specific import being determined by its connection; thus,

'Ngi ya kwa Zulu,' I go to the Zulu country; 'ngi vela kwa Zulu,' I come from the Zulu country; 'abantu ba kwa 'Musi,' Musi's people, or the people are with Umusi, are at his place, or they belong to him, according to the connection in which the phrase is used. So in the Suaheli, 'nime kuenda kua Wali,' I went to the Governor; Mpongwe, 'agendaga gwi 'longa,' he went to (the) country.

§ 339. 5. The use of a complemental preposition, as *kwa* and *na*, (thus, 'pambi kwa-,' 'eduze na-,' § 326., 2.,) prevails in many of the Zulu cognates. Thus, in Tette and Sena, 'pakati pa-,' in the midst of, as, 'pakati pa-tsika,' in the midst of the night, mid-night; Inhambane, 'bakari nya-,' as, 'bakari nya-ušigu,' in the midst of the night, mid-night; Delagoa, 'tšikare ka-diambo,' mid-day; Mozambique, 'nzua va-muru,' mid-day; Cape Delgado, 'wakati wa-mfula,' in the midst of the rainy season, winter; 'wakati wa-dšua,' midst of the dry season, summer. So in the Suaheli, 'tini ya-,' under; 'džu ya-,' over; Nika, 'zini ya-,' under; 'zulu ya-,' over; Kamba, 'deo ya-,' under; 'zulu ya-,' over; Pokomo, 'nsi ya-,' under; 'ulu wa-,' over; Hiau, 'pasi ya-,' under,—like the Zulu, 'pansi kwa-,' under; and 'pezu kwa-,' over; &c.

Or perhaps these examples from cognate dialects should be considered as an illustration of prepositions

followed by the genitive, and more like the use of 'ngenna ya-' in Isizulu; thus, 'ngenna yake,' on account of him, for cause of him. In fact all examples of this kind serve to confirm the opinion that many of the prepositions were, originally, nouns. It should be remarked, however, in respect to 'ngenna,' that it may be followed by the preposition *nga* as well as by the usual genitive formula *ya;* thus, 'ngenna nga sendaweni,' in the region about the place, somewhere about the place; 'ngenna yendao,' because of the place, on account of the place.

§ 340. 6. *Ka.* The particle *ka*, as seen in many adverbs, is originally a preposition, the genitive *a* hardened by *k;* thus,

'Kaloku,' of this, now; 'kakulu,' of size, greatly; 'kanye,' of one, once. The same is found in the Sechuana as a preposition, separable=*for, by, in, with;* and sometimes inseparable, and in the softer form, *ga;* thus, 'gangue,' once; 'gaberi,' twice; 'gantsi,' frequently; and in some words, as 'hagulu,' the sound of *g* is reduced to a mere aspirate. The Sechuana has the preposition *ka*, as separable, in some cases where the Isizulu has the inseparable *pa;* thus, Sechuana, 'ka pele,' Isizulu, 'pambili,' before; 'ka gare'= 'pakati,' within. We find *ka* used in the Tette and Sena as in the Isizulu; thus, 'kabozi,' 'kaposi,' once; 'kavire-konze,' 'kabiri-konzi,' twice; 'kaviri-kaviri,' always. So in the Inhambane, 'karini?' how? 'karoro,' thus.

§ 341. 7. *Pa.* The inseparable particle or preposition *pa=close, near, by, at, in, among*, which enters into so many of the adverbs and prepositions in Isizulu, enters in like manner into the composition of the same parts of speech in numerous African dialects, and is closely allied, if not identical with a similar particle in other families of language; thus,

In the Tette and Sena, 'pazuru,' above; 'panze,' ('pandze,') below; 'pangoro pangoro,' gradually; 'pambiri,' by the side; 'paboze,' only; 'pafupi,' near; 'pakati,' in the midst. In the Sofala, 'padoko padoko,' gradually; in the Inhambane, 'padokuana,' slowly. In the Quilimane and Mozambique, changing *p* into another letter of the same organ, *v;* thus, 'vazuru' and 'vazulu,' above; 'vati' (='pansi,' Zulu), beneath; Mozambique, 'va,' here, on this side; 'vakuviri,' near; 'vamoza,' once. In Cape Delgado, 'wakati,' in the midst; 'papiri,' sometimes. The Mpongwe has *va* (=*in, in the space of*), both separable, and in composition with other words, especially

those which denote time; thus, 'va,' among, at; 'vate,' soon; 'vatevena,' now; and the Benga has 'piele,' near.

Not only as a prefix, and in general signification, but virtually in form also, this particle *pa* is found in the English *by* or *be;* thus, *bystander, before, beneath, beside;* also in the Dutch *by*, the German *bei*, and the Gothic *bi*. And in signification, perhaps also in origin, this Saxon and Gothic prefix, *be, bi*, or *by*, is allied to the Swedish and Danish *paa*, and the Russian *po;* "the Latin has it in *possideo* and a few other words;" and its prevailing sense and chief element are found again in the Shemitic prefix *b (beth)*,—a relic, perhaps, of an original language in common use before the dispersion on the plain of Shinar, and a living ligament between the tripartite tongue since known as the Shemitic, Japhetic, and Hamitic.

The substance of this particle *pa* is seen also in the Zulu interrogative adverb *pi*, which is sometimes joined with the preposition *nga*= 'ngapi na?' where? whither? whence? close upon what? about how many?—and joined, sometimes, with the personal pronoun, the subject of inquiry='upi na?' where is he? or where about is he? 'bapi na?' 'zipi na?' where about are they? *i.e.*, in respect to situation, number, or quantity. (§ 148., 4.) Nor is this use of the particle confined to the Isizulu. The Inhambane has 'tingapi?' how much? Tette, 'bangapi?' how many? Mozambique, 'gavi?' and Cape Delgado, 'vingapi?' how many? Inhambane, 'itipi?' where? whither? Sofala, 'api?' Tette and Sena, 'kuponi?' Quilimane, 'uvi?' Mozambique, 'vai?' Cape Delgado, 'depi?'—where? whither? whence? Suaheli, 'wapi?' Nika, 'luapi?' Hiau, 'kwapi?'—where? whence? whither? Suaheli, 'wangapi?' which in number? In the Wakuafi we find the interrogative pronoun *ni*? (=what?) and *pa* combined in the word 'painio?' why? whereby? wherefore? So in the Quilimane, 'parani,' why? because of. The Benga has 'ove?' which? where? See also the Bornu language, 'yimpi?' at what time? when? 'ampi?' which people? 'dandalpi?' which mosque? 'kirpi?' which slave? 'perpi?' which horse?

The root of the same adverb is seen again in the Zulu interrogative *po? poge?* why? *po ini?* then why? *ini po?* why then? The classical scholar will readily observe the likeness, both in form and import, which this particle bears to the Greek *pou*, where? about, nearly; *pos, poi?* &c. Many Hebrew scholars derive the Hebrew preposition *b* from the noun *beth*, house,

in the house, in, by, near. In some instances its Hamitic equivalent, *pa, (po, va, vo,)* carries with it the idea of being *at home;* thus,

Sena, 'a ri po?' is he at home? Mozambique, 'ngi ya vo,' I am at home; 'mukunga wa va,' the master is at home; 'u hi vo,' he is absent.

§ 342. 8. *La* is a demonstrative particle, entering into the composition of the demonstrative pronouns, and a few of the adverbs; thus,

'Loku' (la-uku), this, then, when; 'lapa' (la-apa), here; 'lapo,' there; 'lapaya,' yonder.

§ 343. 9. *Ya* is an adverbial suffix, derived, perhaps, from the verb *uku ya*, to go; denoting distance in place; and generally accompanied by some gesticulation, as pointing the finger or inclining the head,=yonder; thus,

'Leya,' that, or there yonder; 'lapaya,' away yonder; Suaheli, 'ya kule,' far; Pokomo, 'kuye,' far, distant. The Sechuana and Mpongwe make use of *la* in a similar manner; thus, Sechuana, 'kakala,' far, distant; Mpongwe, 'la,' distant; so Hiau, 'kula,' distant.

§ 344. 10. *Apa, apo, apaya.* In the adverb *apa*, we have the inseparable *pa* (=near, close, by), and the genitive particle *a*, which is sometimes preceded and strengthened by the demonstrative *la,=apa*, or *lapa, here, at this place, hither, at the time, when; apo*, or *lapo, there, at that place, thither, where; apaya*, or *lapaya, yonder, at a distance.*

In some of the neighboring dialects this adverb has reference to adjacent or contiguous time as well as place; thus, Inhambane, 'apa,' here, now; 'apa apa,' just now; Mpongwe, 'vena,' here; 'vate,' soon; 'vate-vena,' now; 'vava,' there; 'vana' and 'mevana,' yonder; Suaheli, 'hapa,' here; Nika, 'hiva;' Pokomo, 'hafa;' Hiau, 'hapano,' —here, hither; Suaheli, 'hapo,' there; 'mahali hapa,' 'hapano,' thence; Nika, 'kua hiva,' hence (from there); Benga, 'okava,' here; 'okavani,' there; 'ovani,' there yonder; 'ove,' where; 'pani,' this moment.

§ 345. 11. *Kufupi=short, near, not far distant.* The root of this word, *fupi*, may be traced in many cognates of the Isizulu.

In the Inhambane, Tette and Sena, 'pafupi,' near; Suaheli, 'mfupi,' short; 'karubi,' near; Nika, 'mfuhi,' short; 'fefi,' near; Kamba, 'muguwe,' short; 'waguwe,' near; Pokomo, 'mfufi,' short; 'hafufi,' near; Emboma, 'kufe,' short; Mpongwe, 'pe' and 'epe,' short; Sechuana, 'gaufi,' near; Kongo, 'kofi,' short. In both the form and import of this word, there is much to suggest that it may be, radically, a mere reduplication of *pa*, originally *papa*, near, by.

§ 346. 12. *Ezansi, pansi.* The root *nsi*, or *ansi*, which occurs in *ezansi* (*ezi–ansini*, contracted, *ezansi*), the locative, plural, of an obsolete Zulu noun *izansi*= sand, sea-shore, bed of a river, and hence *ezansi*=*seaward, down country, lower down, aground;* which root occurs also in *pansi* (*pa-nsi*, or *–ansi,*)=*aground, on the ground, down, beneath, below, under;* and which root is doubtless seen also in *amanzi*, the sharp aspirate *s* having passed over into the weaker *z*, of the same organ,—is found, in substance, still in use with a similar meaning in many Zulu cognates; viz.,—Nhalemoe, 'nši,' sand; Melon, 'nse,' sand; Ngoten, 'nše;' Mbofon and Udom, 'nšiše;' Eafen, 'aseve;' Orungu, 'deseye,' plural, 'maseye;' Babuma, 'ndšie;' Undaza, 'ešei,' plural, 'manšei;'—sand; Fanti, 'nsu,' water; Quilimane, 'nuinši,' river; Zulu, 'amanzi,' water; locative, 'emanzini,' in the water; Param, 'nzi' and 'nze;' Papiah, 'nši' and 'ndši;' Pati, 'ndsi;' Bayon, 'ndšib;' Mbamba and Bumbete, 'andša' and 'mandša;' Kiriman, 'mandše,'—water. So also Cape Delgado, 'madši,' water; 'pansi,' low place; Tette and Sena, 'madzi,' water; 'pandzi,' low place; 'panze' or 'pandze,' beneath, on the ground; Sofala, 'madši,' water; 'paši,' low place; Quilimane, 'mandše' or 'mainše,' water; Maravi, 'madze' or 'matse,' water; 'panze,' beneath, on the ground; Cape Delgado, 'sini,' beneath; Suaheli,' 'madši' or 'madyi,' water; 'nti,' earth; 'tini,' below; 'tini ya-,' under; Nika, 'mazi,' water; 'zi,' earth; 'zini,' below; 'zini ya-,' under; Kamba, 'mansi,' water; 'ndi,' earth; 'deo,' below; 'deo ya-,' under; Pokomo, 'mazi,' water; 'nsi,' earth, below; 'nsi ya-,' under; Hiau, 'messi,' water; 'pasi ya-,' under; Sechuana, 'metse,' water; 'tlase' ('thlase'= 'lase'), below, beneath, under.

The likeness or identity between 'ezansi' and 'pansi,' in the Zulu dialect, and many of the above words in its cognates, will be more apparent by keeping in mind that the *s* in these Zulu words has a kind of guttural aspiration, which some have attempted to represent by the use of *t*, and writing the words, as they are generally written in the Kafir (Xosa) dialect, thus, 'ezantsi,' 'pantsi.'

§ 347. 13. *Pezulu, pezu.* The adverb, *pezulu*—preposition, *pezu=over, above, on, upon, (pa*, near, at, *-izulu*, sky, heaven,) is found in many of the neighboring dialects. In some, it consists of the noun alone; in others, of the noun and preposition *pa* or *va*, as in the Isizulu; thus,

Tette and Sena 'pazuru' or 'kuzuru,' over, above, up, upwards; Mozambique, 'vazulu,' 'uzulu,' 'ozulu,' over, above, &c.; Quilimane, 'vazuru,' above; Galla, 'gubba,' over, above; Nika, 'zulu,' above; 'zulu ya-,' over; Kamba, 'ulu,' above; 'zulu ya-,' over; Pokomo, 'zu,' above; 'ulu wa-,' over; so in the Isizulu, 'pezulu,' above; 'pezu kwa-,' over. The noun itself may be traced much farther, of which the following are a few specimens of its form in different dialects:—Fanti, 'esuru,' sky; Avekwom, 'ezuve,' sky; Kongo, 'ezulu;' Emboma, 'zulu;' Basunde and Babuma, 'yulu;' Mbamba and Bumbete, 'yolo;' Kabenda, 'yilu' and 'kuyilu;' Kambali, 'asulo' and 'ozulo,'—sky, heaven.

§ 348. 14. *Enʔe, panʔe.* The adverb *enʔe=in the field, abroad, without*, also *panʔe (pa-enʔe), without, outside, abroad*,—are derived from the noun *ilinʔe*, or *inʔe*, an open field, waste, desert, wilderness,—an uncultivated, desolate section of country; and hence the significations of the adverb and preposition—abroad, without, above. The Inhambane has 'papandše,' without, outside; Sofala, 'kundša;' Tette, Sena, and Cape Delgado, 'kunša' and 'kundša,'—without, outside; Suaheli, 'nde;' Nika and Pokomo, 'nse;' Kamba, 'nsa;' and the Sechuana, 'ka intle' ('inʔe?'),—without, abroad.

§ 349. 15. *Pakati (pa,-kati*, root of *umkati*, space, *isikati*, time),=*in the midst, between, within, inside.* Among kindred dialects we have the following:—Delagoa, 'tšikarre ka-,' in the midst of; Tette and Sena, 'mukati,' within; 'pakati pa-,' in the midst of; Cape Delgado, 'wakati wa-,' in the midst of; Suaheli, 'kati,'

middle; 'katikati,' between; Nika, 'kahi,' middle; 'kahi kahi,' between; Kamba, 'kati,' middle; 'kati ya-,' between; Pokomo, 'kahi,' middle; 'kahi hahi,' between; Hiau, 'džirikati,' middle; 'padžirikati,' between; Mpongwe, 'gare,' 'gogare,' middle, centre, between; Sechuana, 'ka gare,' between.

§ 350. 16. *Kambe, kumbe, pambi, pambili, kabili.* In the words *kambe, of course; kumbe, perhaps; pambi* or *pambili, in front, before;* and *kabili, second (isibini, zimbili,* &c., two),—we find radically the same element, or elements, and the same generic idea, both in the Isizulu and many of its kindred dialects; viz.,—*bi, mbi* or *mbe, bili, mbili, mbele,=else, other, opposite;* and hence, *second, two, in front, before, of course; perchance, perhaps.* The root *mbe* is still heard occasionally, especially from the older men, as an adjective in the sense of *other, another;* thus,

'A ngi l' azi ilizwi elimbe,' I do not know another saying, proverb; so 'izindaba ezimbe,' other matters='izindaba ezinye.' This root, having *i* final instead of *e=mbi*, is not uncommon in the Kafir (Xosa) dialect, where it also signifies *another, other, a different one.* In some cognates of the Isizulu, we find one element of the full form (*mbili* or *mbele*); and in some, another element; and in other cognates, the two combined, thus:—Pokomo, 'mbi,' two; Ndob, 'be' and 'mbe;' Kum, 'mbe' and 'mba;' Bagba, Bamom, and Momenya, 'mbe;' Nhalemoe, Param, Papia, Pati, Musu, and Puka, 'mba,'—two; Kamba, 'ili,' two; Kambali, 'ile,' two; Suaheli, 'mbili;' Nika, 'mbiri;' Kiriman, 'beli;' Meto and Matatan, 'peli,'—two; Kamba, 'mbe,' before; Suaheli, 'mbele;' Nika, Pokomo, Hiau, and Cape Delgado, 'mbere,' before; Sena, 'kumbare,' opposite; Tette, 'pambare,' by the side; 'mbare,' along beside; Orungu, 'mbani,' two; Mpongwe, 'mbani,' 'vani,' 'ambani,' two; 'mbe,' or; 'kambe' and 'kambenle,' wherefore; Benga, 'tombeti,' either, or; 'ibali,' two; Wakuafi, 'arre,' 'warre,' two; Sechuana, 'gaberi,' twice; 'kapele,' before; 'kampo,' perhaps. So the verb in Isizulu, 'pamba,' cross, oppose; Mpongwe, 'simbia,' oppose. We may notice, also, the resemblance, at least external, between some of these Hamitic words, as 'pambili,' 'kapele,' before, in front, and the Hebrew 'kabel,' the front, over against, before.

§ 351. 17. *Kade, kude.* Corresponding to the root *de (kade, kude,* long, far), the Kamba has 'udi,' far; Suaheli, 'nde,' abroad; the Mpongwe, 'da,' 'nda,' long; the Sechuana, 'gute,' far; 'guteni,' far off;

Galla, 'dera,' high; Nika, 'kure,' far; Tette and Sena, 'kutari,' far, distant.

§ 352. 18. *Katšana.* According to the form of this word, we must regard it as a diminutive of *kati (umkati*, space)=*a short space, a little distant, not far away.* But the use of the word by the natives always indicates rather a long distance, remote, far away. Hence they sometimes define it by giving *kade* as a synonym; and they have recommended it as a proper rendering of such phrases as the prayer—be not far from me, O Lord= "u nga bi katšana kumi, 'Nkos'." It would be more in accordance with the signification which the natives give the word to suppose it a diminutive of *de*, far, long, distant—a formation not much unlike 'impandžana,' from 'impande;' thus 'kade,' 'kadžana.' The Efik has 'anyan,' long; the Kongo, 'tšela,' long; Sofala, 'tambo,' far; Mandingo, 'džang,' long.

§ 353. 19. *Eduze=near, close, not far away;* Galla, 'deo,' near; Mozambique, 'uduli,' after; English, 'close.'

§ 354. 20. *Emva (emuva, ngemva, nga semva, kamva,)=after, behind, in the rear.* The Tette and Sena dialects have 'buio,' 'mumbuio,' 'kumbuio,' after; 'ngambuire,' beyond; Benga, 'ombuwha,' behind; Inhambane, 'muawe,' behind.

This word *emva* is a noun originally, *umva*, rear, from the verb *va*, (*uku va*, to come)=come, follow after (§ 319., 2.); from which verb we have also the noun *umvo*, a remainder, or excess over and above ten, twenty, thirty, or any exact number of tens=what *comes after* ten, or tens. And, as the native counts with his fingers, when he has gone through with both hands and made up ten, he *turns back*—'a buya'—and goes over the same again. Further knowledge of kindred dialects may show a still closer relation than we now see, between the two verbs *uku va*, to come, follow after, and *uku buya*, to return. Already we find:—in the Batanga, 'via,' come; Mpongwe, 'bia,' come; Sofala, 'via;' Mozambique, 'pia;' Delagoa, 'buia,'—come; Nika, 'tua,' follow; Suaheli, 'fuata,' follow; Nika, 'uya,' return. In the Mpongwe we find the adverbs *fa*, and *va*,=again.

§ 355. 21. *Neno, nganeno.* The radical substance

and general import of the adverb and preposition *neno* and *nganeno=on this side*, prevail extensively in the cognates of the Isizulu. In some dialects, their use corresponds to that of the Zulu *apa;* and in some instances we find the two, *apa* and *neno*, or parts of the two, combined in one word; and in some dialects we find *va* where others use either *apa* or *neno;* thus,

Hiau, 'hapano,' here, hither; Suaheli, 'hapano,' thence; Quilimane, 'uno;' Tette and Sena, 'kuno,'—here, on this side; Tette, 'zani kuno;' Moravi, 'dzani kuno,'—come ye here; Mpongwe, 'gunu,' here; Sechuana, 'monu,' 'kuanu,' here; 'kayenu,' now, to-day; Quilimane, 'uvanene,' now; Mozambique, 'nananu,' 'nanano,' now, soon, just now; Tette, 'zapanupanu,' now. In Isizulu and Inhambane we have 'apa;' in Tette and Sena, 'kuno;' and in Mozambique, 'va,'=here.

This adverb and preposition (*neno*) is evidently compounded of a preposition (in the Isizulu *na*), and the pronoun, plural, second person, (in the Isizulu, the conjunctive, genitive form, *inu* or *enu*, the sharp final *u* being softened to *o*; thus, 'na–inu' or 'eno,'='neno,')=within from you, between the person speaking and those addressed, this side of—'nganeno kwako,' this side of thee; hither, here. Hence, 'si lapa,' we are here present ('apa'—close by),='si nenu,' we are with you, on this side of (from which we address) you. (§ 325., 2.) So in Tette and Sena, 'kuno,'=*ku*, to, by,–*no*, softened form of the suffix pronoun *nu* (as in *anu*, *wanu*, *zanu*, &c.,=yours=of you,)=by you; Suaheli, 'hapano' (*pa*, or *apa*, by,–the pronoun *nu*); Hiau, 'hapano,'—thence, hither, here; Sechuana, 'monu' (*mo*, in among, –*nu*, suffix pronoun, second person plural),=here; so 'kuanu' (*kua*, at,–*nu*), here; Mpongwe, 'gunu' (*go*, at, to, –*anuwe*, ye, contracted *nu*),=here. See also Tette, 'zapanupanu;' Quilimane, 'uvanene;' and Mozambique, 'nananu,' 'nanano,'—now, soon.

§ 356. 22. *Malungana*, adverbial prefix *ma*, and *lungana*, be straight with, (reciprocal form of the verb 'lunga,' be straight, right,)=straight with, in a straight line with, over against, opposite to, side by side, near.

§ 357. 23. *Kodwa*. The Isizulu has 'kodwa' ('ka–udwa' or 'odwa'=*only, singly, simply;* and its various pronominal forms, as, 'ngedwa,' 'sodwa,' 'yedwa,' 'bodwa,' 'zodwa,' &c., I, we, he, or they alone. The Inhambane has 'moido,' 'muedo,' one; Quilimane, 'moda,' 'modze,' one; Mozambique, 'moza;' Maravi, 'modze;' Kasands, Songo, and Kisama, 'moši' and 'mosi;' Meto, 'modši;' Matatan, 'motsa,' and 'moza,'—one; the Galla and Pokomo, 'koda,' a part, portion;

the Galla, 'dua' or 'duwa,' empty, void, merely; thus, the Galla, 'ini harka duwa dufe,' he comes with empty hands (=hands alone, hands only,)—Isizulu, 'izanʻla zodwa.'

§ 358. 24. *Kanti (ka -nti* or *anti*, the contrary, but) =whereas, but, on the contrary, yet, nevertheless. Sechuana, 'kanti,' whilst; Kamba, 'ndi,' but, yet; Mpongwe, 'ndo,' but; 'kande,' because; Mandingo, 'warante,' or, or else. Has the word any connection with the Latin and Greek 'anti'?

§ 359. 25. *Ze, vain, empty, naked;* noun, *ize* or *ilize*, also *uluze*, vanity, emptiness, nakedness, nothing. Sena, 'peze' (pa-ize), false; 'pezi,' in vain; 'rapezi,' empty; Mpongwe, 'zyele,' not, nothing.

§ 360. 26. *Kakulu (ka*, of, *-kulu*, great, verb, *uku kula*, to grow large,)=greatly. The root of this word is very common in the kindred dialects; thus,

In the Delagoa, the adjective 'kulu,' great; Inhambane, 'kongolo;' Sofala, 'guru;' Tette and Sena, 'kuru;' Cape Delgado, 'kulu,'—great. So in the Nika, 'mkulu;' Pokomo, 'mku;' Kiriman, 'ula;' Kisamo, Lubalo, and Songo, 'kolu;' Kasands, 'gola;' Orungu, 'mpolo;' Mpongwe, 'polu' and 'mpolu,'—great; Sechuana, 'hagolu,' or 'hagulu,' greatly.

§ 361. 27. *Kutangi*, day before yesterday; Suaheli, 'tangu,' since; 'tangu miaka miwili,' since two years; Nika and Pokomo, 'hangu,' since; 'hangu miaka miiri,' since two years; Pulo, 'hanki,' yesterday.

§ 362. 28. *Izolo, yesterday;* Delagoa, 'atolo;' Sofala, Tette and Sena, 'zuru;' Quilimane, 'nzura,' 'nzilo;' Maravi, 'dzulo;' Nika and Pokomo, 'zana;' Kongo and Basunde, 'zono;' Kiriman, 'nzilo;' Nyombe, 'dzono;' Mimboma, 'ozono;' Musentandu, 'zonu;' Ngoala, 'ezo,'—yesterday.

§ 363. 29. *Kusasa (ku*, it, *-sa*, yet, *-sa*, dawns; 'ekuseni,' locative case of 'uku sa,' to dawn)=*early* (tomorrow morning); Mozambique, 'utana,' early; 'utša,' 'utšaka,' in the twilight; Kamba, 'katene,' early.

§ 364. 30. *Emini*, at mid-day, in the daytime; Avekwom, 'emini,' to-day; Efik, 'imfin,' to-day.

§ 365. 31. *Intambama*, *'matambama*, afternoon, towards evening. Cape Delgado, 'ruremba,' evening; Delagoa, 'adiamba va-pela,' sunset; Inhambane, 'dambo ya gubele,' sunset.

§ 366. 32. *Ngomso* (*nga–umso*, in the morning)=*to-morrow*, from the verb *uku sa*, to dawn; Cape Delgado, 'matsesu;' Pokomo, 'keso;' Suaheli, 'kešo;' Sechuana, 'usasane,'—to-morrow.

§ 367. 33. *Nam'la* (*na–um'la*, with the day, this very day)=to-day; Delagoa, 'namaša;' Sofala, 'nyamaši;' Inhambane, 'nyanse,'—to-day.

§ 368. 34. *Ngemi'la* (*nga–imi'la*, plural, by days)= daily; Sena, 'tsiko–zonze;' Mpongwe, 'ntšug wedu,' (every day,)—daily.

§ 369. 35. *Endulo*, anciently; 'mandulo,' at first (from 'ukwandula,' 'andulela,' to precede, be first. § 319., 2.); Mozambique, 'nyululu,' old; Hiau, 'longola,' precede; Nika, 'longola mbere;' Suaheli, 'tangulia mbele,' —precede.

§ 370. 36. *Kanye*, *kunye* (*ka*, *ku*, *–nye*, one)=once, at once, together; Tette, 'kabosi;' Sena, 'kabozi;' Nika, 'vamenga;' Kamba, 'wamue;' Pokomo and Mozambique, 'vamoza;' Sechuana, 'gangue,'—once, together.

§ 371. 37. *Kaningi*, *kuningi* (*ka*, *ku*, *–ningi*, much, many)=*often*, *much*, *enough*, *plentifully*; Delagoa, 'nyinge;' Inhambane, 'singi,' 'tingi;' Tette and Sena, 'zinše;' Mozambique, 'indše;' Cape Delgado, 'nyingi,' —much; Suaheli, Nika, and Pokomo, 'nendži;' Mpongwe, 'nyenge;' Sechuana, 'gantsi,'—much, often.

§ 372. 38. *Ka'le*, *ku'le* (*ka*, *ku*, *–'le*, nice)=*nicely*,

well, prettily; Nika, 'wizo;' Kamba, 'neza;' Sechuana, 'singtle,' ('sin'le,')—well.

§ 373. 39. *Futi*, again, often; Sena, 'futi,' since; Mpongwe, 'fa,' again; English and Saxon, oft, often; Swedish, 'ofta;' Danish, 'ofte;' Gothic, 'ufta.'

§ 374. 40. *Nna (inna*, noun,=side, sake, portion, interest)=*where, if, when.*

§ 375. 41. *Ko*, a word, or part of a word, probably from the verb *ka*, usually classed as an adverb; and used sometimes by itself, especially in a negative connection, but more frequently in composition,—to signify *present, in being, here, there.*

The Tette and Sena dialects have 'uko,' there; Suaheli and Pokomo, 'huko;' Nika, 'hiko;' Hiau, 'akoko;'—there; Sechuana, 'mo,' 'kua;' and the Mpongwe, 'gogo,'—there.

§ 376. 42. *Kondže, mandže, presently, speedily, now*,—are generally supposed to be compounded of the adverbial preformative *ko*, or *ma*, and *ndže=thus, so, simply, merely.* But the ordinary use of 'ndže,' 'ndža,' does not readily suggest the idea generally expressed by these words 'kondže,' 'mandže,' immediately, &c., unless we are to suppose the notion of similarity, which 'ndža' is used to express, bears hard upon the notion of sameness,=same time, at once,—a suggestion which has some color of support from the use of the probable synonym *ga*, in the Mpongwe dialect, which is there defined as signifying both *like* and *same.* For further remarks on these words, 'kondže' and 'mandže,' see the next, 'masinyane.'

§ 377. 43. *Masinyane (masinya, kamsinyane, kamsinya)*=soon, immediately, speedily, quick, now,—was probably derived from some noun or verb, (now obsolete in the Isizulu,) signifying—speed, to hasten, be quick. And, keeping in mind the laws of mutation among consonants in the Isizulu and its cognates, that *s* sometimes changes to *ts; b* to tš, and sometimes to *dž; m* to *ny;*

mb to *ndž;*—bearing in mind also that the nasal *m* or *n* is not really radical in some words, but introduced to soften down the hard elastic nature of a mute, *m* being taken by a labial, and *n* by a lingual, it is not improbable that further researches may prove both 'mandže' and 'masinyane,' and possibly the verb 'tšetša,' to have a common origin, and be, perhaps, radically the same as some of the following words in cognate dialects:—Sofala, Nika, and Pokomo, 'sambi,' now; Cape Delgado, 'sambe,' (changing *mb* to *ndž*='sandže,' meaning the same as the Zulu 'mandže,')=now; Hiau, 'sambano;' Tette and Sena, 'ku tšimbetsa,' quick; 'tšimbitsa,' 'šimbisa,' 'šimbisisa,' 'tšimbiza,' fast, quickly; 'ku tšimbi-tšimbi,' 'tšambizino,' immediately, soon.

Now take one of these words, the verb 'šimbisa,' change the causative into the reciprocal form 'šimbana,'—restore the radical consonants to their original strength and simplicity, š to *s*, and *mb* to *b*, and we have 'sibana;' by supposing the locative to be 'sinyaneni,' contracted 'sinyane,' and prefixing the adverbial incipient *ma*, we have 'masinyane;' and from this, by prefixing *ka*, we have 'kamasinyane,' contracted 'kamsinyane;' contracted again, 'kamsinya.'

§ 378. 44. *Ngesibomu, ngamabomu (nga, -isibomu* or *amabomu*, purpose, design,)=*by design, on purpose, willfully;* Nika, 'mbomu,' great; 'ubomu,' greatness.

§ 379. 45. *Ndža, ndže.* An adverbial particle, signifying *like, as, so, thus;* and used, for the most part, in composition; thus, *ndžalo, ndžani, ndženga, (kondže?).* Kamba, 'džau?' how? Hiau, 'kua džidži?' how? Mandingo, 'nya,' a manner, a method; 'nyadi?' how? in what way? Mpongwe, 'ga,' like, same; 'egalani,' like, similar; Benga, 'ndža?' who? what? Sechuana, 'yaka,' 'yualeka,' as, like; 'yuana' or 'yana;' 'yualo' or 'yalo,'—thus.

§ 380. 46. *Ndžalo (ndža*, like, *-lo*, dem. adv., this,)

=like this, so, thus, likewise. Kandžalo (=ka-ndžalo,) thus, so, likewise.

Inhambane, 'kararo,' thus; Galla, 'akana,' thus; Mpongwe, 'ga,' 'egalani,' 'yena,' 'nana,' and 'ka,' so, thus, after this fashion; Sechuana, 'yuana,' 'yualo,' 'yalo,' thus.

§ 381. 47. *Ini (i*, it, *-ni?* what? *yini*, euphonic *y*, *-ini; yini na?) why? whether?*

Inhambane, 'para kinani?' why? Quilimane, 'parani?' why? Cape Delgado, 'nini?' why? Suaheli, Nika, and Pokomo, 'kuani?' why?

§ 382. 48. *Ngani na? (nga*, with, or by, *-ni?* what?) *how? why? wherefore?*

Inhambane, 'para kinani?' why? Sofala, 'ngenye?' why? Quilimane, 'parani?' why? Suaheli, 'kuani?' 'kua nini?' 'gani?' Nika and Pokomo, 'kuani?' 'nina?'—why? wherefore?

§ 383. 49. *Ndžani na? kandžani na? (ka-ndža-ni?) how? like what?* Inhambane, 'karini?' how? Sena, 'kutani?' Suaheli, Nika, Pokomo, 'kuani?' 'nini?' —how?

§ 384. 50. *Nini na? (ni?* what? *-ni?* what?)*=when?* Sofala, Tette and Sena, Nika, and Hiau, 'rini?' Quilimane and Mozambique, 'lini?'—when?

§ 385. 51. *Ai*—the negative *a* prolonged and strengthened by the aid of the vowel *i*, and sometimes also by the semi-vowel *y*,*=ayi;* or it may take also an initial breathing *h*,*=hai* or *hayi*—no; Mozambique, 'vai;' Moravi, 'iai;' Tette, 'ai-ai;' Mandingo, 'a-a;' Sechuana, 'ga,'—no.

§ 386. 52. *Aitše (ai*, no; *-tše*, no, obsolete in Zulu, but still in use among the Bechuana,)*=no, not so, not that, not that but;* Suaheli, 'sifio;' Nika, 'sefio,'—no.

§ 387. 53. *Amanga*, a noun, plural, signifying *deception, falsehood, pretence;* hence the adverbial meaning, *no, not so, it is false*—from the verb *uku unga*, to feign, deceive, entice.

This root *unga* is still found along the eastern coast of Africa, in both nouns and verbs, all of the same import as the Zulu 'amanga,' and 'uku unga;' thus, Cape Delgado, 'ulongo,' it is false, a falsehood, a lie; 'si ulongo,' it is not a lie; Suaheli, 'urongo,' a lie; 'nena urongo,' to tell a lie; Nika, 'ulongo,' a lie, to tell a lie; Kamba, 'uwungu,' a lie; Pokomo, 'muongo,' a lie; Hiau, 'anga,' a lie; Mpongwe, 'noka,' to lie; Sechuana, 'aka,' to lie.

§ 388. 54. *Ehe*, an expression of assent=*yes, it is so*. Mpongwe, 'ih;' Mandingo, 'aha;' Benga and Sechuana, 'e,' or 'eh,'—yes.

§ 389. 55. *Ewe*, a simple form of assent=*yes;* Suaheli, 'eiwa;' Kamba, 'uo,' 'wiu,' yes.

§ 390. 56. *Idži, idžile*—the first form a contraction of the second, the pronoun *i* referring to 'inkosi,' the chief, and 'džile,' the present perfect tense of 'džila,' nod, assent,=he has assented, affirmed; hence, *yes, truly, it must be so.*

§ 391. 57. *Yebo (ye-bo)=yes; indeed!* Sechuana, 'ebo;' Mandingo, 'yei,'—yes.

PART III.—SYNTAX.

CHAPTER I.

PROPOSITIONS AND SENTENCES.

SECT. I.—*Definitions and Remarks.*

§ 392. *Syntax* is that part of grammar which treats of the arrangement and combination of words in propositions and sentences, discussing and exhibiting the rules, and pointing out the manner in which the several parts of speech are connected for the purpose of expressing all the different varieties of thought and feeling of which the mind is capable.

REM.—In discussing the doctrine of syntax, the only proper method is to develop the laws of the language in accordance with the operations of that mind which has imposed them. At the same time it is doubtless true, that any essential deviation from the method and terminology in general use, and any considerable attention to the theoretical part of the subject, would be inconvenient, if not discouraging, to those who are not familiar with the truly scientific and philosophical works of Becker and others of that class.

§ 393. The plan proposed for the following pages is to notice, first, the different parts and kinds of *the simple proposition*, together with the methods by which each member may be expanded; also the character of *the compound sentence*, or the manner in which one proposition or sentence may be related and joined to another; then exhibit *the minuter points of construction*, the relations and offices of words as arranged in a sentence, taking up each part of speech in the order most usually followed; and, finally, to close this part of the grammar with a few remarks on *the collocation of words*.

§ 394. The design of language is to represent the operations of the human mind, its thoughts and feelings; and since these are highly diversified, and often com-

plicated, the expression of them must give rise to a great variety in the forms of propositions and sentences. And yet they may all be reduced to the simple fact that something is affirmed of something. Hence the essential parts of every proposition, and of every sentence, are two, the subject and its predicate. The subject is that of which something is affirmed; and the predicate that which contains the affirmation; thus,

In the proposition *ngi tanda*, the word *ngi*, I, is the subject, and the verb, *tanda*, love, is the predicate. A combination of this kind is one of the most original and simple of which we can have a conception. It is often termed a proposition, and "serves as a nucleus around which the most complicated sentence may crystallize." Other words, or parts of a sentence, are termed adjuncts.

Rem. 1.—The relation between subject and predicate, or the union of the latter to the former, is denoted, sometimes by a modification of the predicate, as, *intaba inkulu*, a mountain is large; sometimes by a kind of euphonic copula, as, *ku yinto*, it is a thing; and sometimes by a separate relational or form word, as, *abantu ba ya hamba*, the people they do go, or they are going.

Rem. 2.—The relational or form word often acts as principal, or attains to the rank of substitute, being used, sometimes as subject, and sometimes as predicate. Thus, in the proposition *u ngowami*, thou art mine, *owami* is predicated of the subject *u*, while *ng* serves as euphonic copula between the two. So in the proposition *ba ya hamba*, they are going, the pronoun *ba* represents the noun *abantu*, and forms the subject of the predicate *ya hamba*.

§ 395. Two or more thoughts may be so combined as to make but one; and each member of a sentence may be modified and expanded into a thought, the original nucleus remaining the same. Hence we have two kinds of sentences, the simple and the compound.

1. A *simple* sentence consists of one proposition; as,

Ma si hambe, let us go; *ngi ya ku fika ngomso*, I shall arrive tomorrow.

2. A *compound* sentence consists of two or more propositions connected together; and the propositions of which it is composed are called members or clauses; thus,

Si nga z' enza lezi 'zinto tina ngokwetu, uma si zamazama, we can do these things ourselves, if we try; *abantu aba nge na 'sineke a ba sizeki*, people who have no thought do not prosper.

Sect. 2.—*Simple Propositions.*

§ 396. One of the simplest kind of propositions is that which merely affirms the *existence* of something. A proposition of this kind must also be one of the first in the order of nature, since the human mind must be cognizant of the existence of a thing before it can note the manner in which that existence is manifested, or perceive what other attributes aside from mere existence may pertain to it. Existence, either absolute or relative, is generally denoted, in the Zulu language, by one of the following methods:—

1. *a.* Simple absolute existence is affirmed by the use of the particle *ko*, or *kona;* thus,

Ngi kona, I (am) present; *ba kona*, they (are) present.

b. The negative of existence is denoted by the use of the negative *a*, *nga* or *nge*, and the above word *ko* or *kona;* thus,

A ba ko, they are not present; *a i ko into*, there is not anything; *a wa ko amanzi*, there is no water.

2. The predication of existence with some reference to nearness in place, is generally made by the use of *na*, or *na* and *ya*, with a pronoun, either radical or oblique, in the sense of *here it is*, *there it is*, &c. (see § 324.); thus,

Nangu, here he is; *nango*, there he is; *nanguya*, there he is yonder.

3. *a.* When the mode or time of existence requires to be particularly specified, the substantive verb *uku ba*, to be, is used, and inflected like other similar (irregular) verbs; thus,

In the imperative, *yiba nomusa*, be with mercy, *i.e.*, be merciful; *wa ba kona*, he was present; *ku nge be*, it could not be.

b. The verb *uku ba* is sometimes used also in the present indicative, more especially in the negative form, with *ko*, to indicate simple existence or non-existence; thus,

Ukuhako ku ka Yesu Umsindisi, the existence of Jesus the Savior; *a ka bi ko*, for *a ka ko*, he is not present; *ku nga bi ko*, it does not exist, or it not existing.

§ 397. Another of the simplest kind of propositions in the Isizulu is that which merely affirms or denies *identity*.

1. *a*. The most emphatic affirmation of identity is made by using the simple form of the pronoun as subject, and the definitive as predicate (see § 168.); thus,

U yena, he (is) he, or it is he himself; *u wena*, thou (art) thyself, or it is you yourself.

b. The subject may consist of the indefinite pronoun *i*, or *ku*, and the predicate consist of the simple and definitive together, use being made of some euphonic copula where ease of enunciation requires it; thus,

I nguyena, or *ku nguyena*, it is he himself; *i nguwena*, it is thou thyself.

c. Instead of the definitive, the conjunctive form of the pronoun may be used, either with or without the simple, as a predicate, in the affirmation of identity; thus,

U ye, *u nguye*, or *i nguye*, he is he, or it is he; *ku ngimi*, or *i ngimi*, it is I; *i yo*, or *i yiyo*, it is it; *i so*, *i yiso*, or *ku yiso*, it is it.

d. Sometimes the conjunctive form is used, not with the simple of its own class, but with the indefinite simple *i*, it, which generally takes its cognate euphonic *y*; thus,

Ku yibo, *ku yizo*, *ku yiwo*, or *i yibo*, it is they; *ku ngilo*, *ku yilo*, *ku yiso*, or *i yilo*, it is it. (§ 169.)

2. *a*. The negative of identity is expressed by the negative *a* before the subject nominative, generally *i*, the full distinct form of the pronoun being preserved, and the hiatus prevented, by inserting the euphonic *s*; thus,

A si yena, *a si ye*, or *a si nguye*, it is not he; *a si wona* (*amadoda*), *a si wo*, or *a si ngawo*, it is not they; *a si lona* (*itole*), *a si lo*, or *a si yilo*, it is not it. (§ 169., *d*.)

b. When there would be no hiatus between the nega-

tive *a* and the pronoun, as when the general pronoun *ku* is used instead of *i* (=*a ku*), the euphonic *s* is not required; as in,

A ku nguye, it is not he; *a ku ngimi*, it is not I. But the euphonic *s* may be used as a copula (*i.e.*, between the subject nominative and predicate nominative), instead of *ng* or *y*; thus, *a ku siko*, *a ku siyo*, *a ku silo*, it is not it; *a ba sibo*, *a zi sizo*, they are not they, or these are not the same.

c. When the euphonic *s* is used as a euphonic copula, it is sometimes omitted between the negative *a* and the predicate *i*; thus,

A i siyo, *a i silo*, it is not it. Or the euphonic *s* may be used, making *a si siyo*, *a si silo*, it is not it. And forms of this kind may be contracted by either dropping the subject, making, *a siyo*, *a silo*; or, what is more frequent, by using only the conjunctive part of the predicate pronoun (=*a si yo*, *a si lo*), in which case it is not uncommon to add the definitive pronoun (=*a si yo yona*, *a si lo lona*, or); thus, *a siyo yona*, *a silo lona*, it is not it itself, or it is not the very same.

d. When the pronoun *ku* is used as the subject, and *s* serves as a euphonic copula, in such examples as *a ku siyo yona*, *a ku silo lona*, *a ku siko kona*, the first part of the predicate, as, *siyo*, *silo*, *siko*, is contracted into *so*, making,

A ku so yona, *a ku so lona*, *a ku so kona*, it is not the same. So other examples, as, *a ku siko wena*, contracted *a ku so wena*, it is not thou; *a ku siko tina*, contracted *a ku so tina*, it is not we.

Rem.—From the foregoing remarks and illustrations respecting the direct forms of denying identity, it is easy to see what must be the indirect, as in accessory clauses; thus, *ku nge nguye*, it not being he; *i nge siyo*, *ku nge silo*, it not being it; *i nge yibo*, *i nge yizo*, it not being they; *ku nge so wena*, *ku nge so tina*, it not being thou, it not being we.

§ 398. Another kind of simple proposition is that in which some *inherent attribute* of the subject is specified by the predicate. This specification may be made by a noun, by an adjective, or by a neuter verb.

§ 399. I. A noun or pronoun is sometimes specified or described by the use of *another noun* as predicate. When a noun is thus described its mere existence is affirmed, or at least necessarily involved, in the des-

cription; hence use is made neither of the substantive verb as copula, nor of any particle significant of existence. Hence,

1. The predicate noun is simply put in juxtaposition with the subject, some euphonic, in harmony with the noun's initial vowel, being generally employed (§ 35., 4., and Rem. 1.); thus,

U yingane, you are a child; *u yinkosi*, you are a king; *u wumbila*, it is maize; *i wumsebenzi*, it is work; *ba yisifazana*, they are a company of women (*i.e.*, cowards); *ba ngamadoda*, they are men (*i.e.*, heroes); *ukukutala ku ngunina wenzuzo*, industry is the mother of gain; *isineke si yinsika yemisebenzi*, thought is the staple of work.

2. Sometimes the predicate noun is merely placed in juxtaposition with the nominal subject, without the use of any relational word (direct pronominal subject), and without any euphonic copula; thus,

Inkosi igama layo Uotu, the name of the king is Otu; *izwe letu Ipote Natal ibizo layo*, Port Natal is the name of our country; *izilwane za kiti izilo nezimvubu*, our wild animals are tigers and sea-cows.

3. The predicate noun is sometimes placed in juxtaposition with the pronominal subject without any euphonic copula. This use prevails most with nouns of the seventh and eighth classes, and also with the singular of the fifth and sixth classes; thus,

Ku ubuti, it is poison; *ku ukuma*, it is a characteristic; *ku uluti*, or *ku uti*, it is a rod.

Rem.—The same is seen at times in other nouns; as, *ba abantu* (for *ba ngabantu*), they are people; *ku inkomo* (for *ku yinkomo*), it is a cow; *ku umuntu* (for *ku ngumuntu*), it is a person.

4. Sometimes we find the predicate and its euphonic copula without any expressed nominative, either direct or indirect; thus,

Ngubani na? (for *u ngubani*, or *ku ngubani na?*) who is it? *wumdabuko wa kona*, it is the custom of that place; *wumsebenzi wabo*, it is their work; *yinto abe funda ngayo*, it is a thing about which they learn.

§ 400. The usual form of the negative for propositions in which one noun is predicated of another, as in the foregoing paragraph, consists in placing the negative *a* or *ka* before the affirmative form; thus,

A ku ngumuntu, it is not a person; *a ku ngabantu*, or *a ku 'bantu*, it is not people; *a ku yinkomo*, *a i yinkomo*, or *a yi yinkomo*, it is not a cow.

REM. 1.—When the subject consists of the indefinite pronoun *i*, the hardness occurring between the negative *a*, and this pronoun, is sometimes relieved by the use of the euphonic *s* instead of *y*; thus, *a si yinkomo*, or *a si 'nkomo*, it is not a cow; *a si ngumuntu*, or *a si 'muntu*, it is not a person; *a si 'luto*, it is nothing.

REM. 2.—In accessory clauses the negative particle follows the pronominal subject; thus, *ku nge nguye umuntu*, *ku nge so 'muntu*, or *ku nge 'muntu*, it not being a person. (§ 397., 2., Rem.)

§ 401. II. There is a large class of simple propositions in which a noun or pronoun is specified by the use of an *adjective* as predicate. And as before remarked in respect to the use of a noun as predicate, so here also, since the existence of the subject is affirmed when it becomes specified by an adjective, no use is made of any verb or particle significant of existence. The predicate adjective is generally put in juxtaposition with the subject, and always takes an inflection which accords both with the incipient of the noun which it specifies, and also with all those euphonic laws of the language which are applicable to the adjective; thus,

Inkomo inkulu, the cow (is) large; *umuti umkulu*, the tree (is) large; *isibopo sikulu*, the band is large; *izinkomo zinkulu*, the cattle are large; *imiti mikulu*, the trees are large; *inkomo ibomvu*, the cow is red; *umuti ubomvu*, the tree is red. (§§ 24., 36., 130—132., 135., 136.; see also syntax of the adjective.

REM.—An adjective taking the incipient of a noun, thus, *umkulu*, a great one; *abakulu*, great ones, may be employed as a predicate in the same manner as a noun (§ 399.); thus, *ngi ngumkulu*, I am great, or I am a great one; *si ngabakulu*, we are great, or we are great ones; *zi yizinkulu*, they are great ones. Negative; thus, *a si ngabakulu*, we are not great ones; *si nge ngabakulu*, we not being great.

§ 402. III. It is often the case that some inherent attribute or quality is ascribed to a noun or pronoun by means of an *attributive verb*, which conveys the idea of existence under some kind of modification, and thus contains in itself both predicate and copula. The verbs thus employed belong chiefly, not wholly, to the subjective and deponent species (§§ 194., 195.); thus, *umtwana wami u tandekile*, my child is beloved, or

lovable; *inkosi i sabekile*, the king is terrible; *ba ɬunukele*, they are offended; *ngi ya ɬupeka*, I am suffering; *si ɬitakele*, we are ruined.

REM.—A few other verbs are used in a similar manner (to specify a person or thing subjectively); thus, *ku lungile*, it is right; *ngi lambile*, I am hungry; *ingubo yami i gugile*, my blanket is old.

§ 403. Still another kind, and one of the most common, of simple propositions, is that in which the subject is specified *objectively*, or in respect to an attribute contained in its mode of action. In propositions of this kind, the predicate is, for the most part, an active verb, either transitive or intransitive, the general sense of which is brought down, and limited to some particular, qualified by some mode, or directed to some *object;* thus, *ba hamba ngamaŕ'a*, they went fast; *wa tšona ɛ́latini*, he hid in the bush; *ngi funa imali*, I want money; *ngi mkulu kuwe*, I am large to you (or larger than you).

§ 404. The principal members (the subject and predicate) of a proposition may be restricted, explained, described, enlarged, or otherwise qualified, in a variety of ways, which give rise to the formation of compound sentences. Some of the principal of these ways will now be noticed under the heads of modified subject, and modified predicate.

SECT. 3.—*Modified Subject.*

§ 405. The subject of a proposition may be modified in some manner, as by a noun, an adjective, or a pronoun, before any declaration is made concerning it. This modification may be made:—

I. By a *noun*—

1. In the same case; as when one noun is annexed to another for the sake of explanation or description; thus,

I kona imiziki, inyamazana enkulu, here are antelopes, a large (kind of) game; *kwa fika abantu isifazana*, there came people women.

2. In the genitive case; thus,

Isitunzi somuntu si ya suka, the shade (ghost) of a man depaits ; *inkosi yesizwe sa kiti i ng Umusi*, the chief of our tribe is Umusi.

Rem.—The verbal noun or infinitive mode not only admits of the above construction, but it may also take a noun in the accusative, or an adverb, as complement ; thus, *nansi imiti yokwaka umuzi*, here are trees for building a kraal ; *a i ko indao yokulima kakulu*, there is no place for ploughing much. Other words, as an adjective or a noun, used to modify the subject (or the predicate), may also take a complement, or be themselves modified in various ways.

§ 406. II. The subject may be modified by an *adjective;* thus, *abantu abaningi ba vusiwe*, many people are concerned ; *amasimu onke a tšiswa*, all the gardens are dried up.

Rem.—The adjective itself may be modified :—(*a.*) By an adverb ; thus, 'into embi kakulu i za ku fika ku lo 'muntu,' a very bad thing will come upon that man. (*b.*) By a noun or otherwise ; as, 'umbila u su mkulu ku nenkomo,' maize is now more valuable than a cow.

§ 407. III. The subject may be modified by a *pronoun* :—

(a.) Possessive ; thus, *inkomo yami i lalekile*, my cow is lost.

(b.) Demonstrative ; thus, *izizwe lezi zi si 'lula*, these tribes surpass us.

(c.) A relative and its complement ; thus, *abantu a ba nga fundiyo a ba sebenzi kakulu*, people who do not learn do not work much ; *tina esi nokwazi ma si m dumise Uyehova*, we who have knowledge let us praise the Lord.

§ 408. Remarks.—1. When the subject of a proposition is modified by one or more words, as in the foregoing paragraphs, it is called a *complex* subject ; while the subject which consists of a single word, or denotes a thing the nature of which is determined by a single idea only, is called incomplex or *simple*. The complex subject constitutes the *logical;* while the noun itself, the leading word in the combination, is termed the *grammatical* subject. The grammatical subject is the same as the logical when the latter is a single word or simple term. In speaking of the *subject* of a proposition, whether in the foregoing or following pages,

the *grammatical* is always intended where the term is used alone.

2. *(a.)* Where two or more nouns (or pronouns), simple subjects, are connected together, so that one predicate applies to each, they form *a compound* subject; thus, *abafundisi nenduna ba puma emkundžini*, the teachers and captain came out of the ship; *nembala ba 'langana Umanemane nenduna*, verily Umanemane and the captain met.

(*b.*) These compound subjects admit of modifications in the same manner as the simple subject; thus, 'izizwe ezinye nabantu abanye a ba kataleli imipefumlo yabo,' some tribes and some people care not for their souls.

SECT. 4.—*Modified Predicate.*

§ 409. REMARKS.—1. The predicate, like the subject (§ 408.), may be either *grammatical* or *logical*. The grammatical predicate is incomplex, *simple*, the quality or attribute which it expresses being determined by a single idea. The logical predicate consists of the grammatical, the leading word in the combination, together with its various modifications; and hence it is generally complex. When the grammatical predicate is not modified, it is the same as the logical.

2. *(a.)* The predicate is also spoken of as *simple* or *single* when there is only one in a single proposition, since it expresses but a single quality or attribute of the subject. The remaining paragraphs of this section (§§ 410—413.) will afford numerous examples of the simple predicate. But there may be two or more simple predicates in a single proposition, each of which may be either grammatical or logical; and these form what is termed a *compound* predicate, since it expresses several different qualities of the same subject. Specimens of the compound predicate are given in the following examples; thus,

'Abantu ba kona bakulu, bade,' the people there (of that place) are large and tall; 'izinwele zabo zimnyama, zi ya kazimula,' their hair is black and glossy; 'ma li hambe izwi lako, li fundise abantu bonke,' let thy word go, and teach all people.

(*b.*) Compound predicates admit of modifications in the same manner as the simple predicate.

3. In the foregoing and following pages, the grammatical predicate is always meant when the term predicate is used alone. It may consist of a noun, adjective, pronoun, or verb.

§ 410. When the predicate consists of a *noun*, it may be modified in the same manner as the subject (nominative); *i.e.*, by a noun in the same case, or by a noun in the genitive; by an adjective; or by a pronoun, possessive, demonstrative, or relative. (§§ 405—407.)

§ 411. When the predicate is an *adjective* it may be modified:—

1. By an *adverb;* thus, *izikumbana zazo ziniinyane kakulu*, their little hides are very small.

2. By a *noun;—(a.)* Without a preposition; thus, *umuntu lo mu'le ubuso bake*, that man is beautiful (as to) his face. *(b.)* With a preposition; thus, *umbila u su mkulu ku nenkomo*, maize is greater (*i.e.*, more valuable) than cattle.

§ 412. When the predicate is a *pronoun* it may be modified or defined:—

1. By a *noun;—(a.)* In apposition; thus, *i yona inkomo*, it is it a cow. *(b.)* In the genitive; thus, *i lona lenkosi*, it is that of the chief.

2. By an *adjective;* thus, *u yena lo omkulu*, he is that great one.

3. By a *pronoun;—(a.)* In the genitive; thus, *i yona eyako*, it is that of thine, or that which belongs to thee. *(b.)* The relative and its complement; thus, *u yena owa muka*, it is he who departed.

§ 413. When the predicate is a *verb* it may be modified or limited:—

1. By a *noun;—(a.)* In the accusative; thus, *ngi ya bona abantu*, I see people; *izinsimba zi ya tandeka ku 'bantu*, wild cats are liked by the people; *wa hamba ngehaši*, he went on horseback. *(b.)* In the locative; thus, *ba yile emfuleni*, they have gone to the river; *ngi vela ekaya*, I come from home.

2. By an *adverb;* thus, *unwabu lwa fika ngasemva,* the chameleon arrived afterwards; *ba sebenza lapa,* they work here.

Rem.—The infinitive may be modified like the verb of a predicate; and all those words which are used to modify a verb may themselves be modified in various ways.

Sect. 5.—*Variety of Combinations and Propositions.*

§ 414. The constituent combinations of a simple sentence may be reduced to three varieties, the Predicative, the Attributive, and the Objective. The first of these, the predicative, is the germ of the rest, being that from which the other two are evolved, or upon which they are conditioned.

§ 415. I. The *Predicative* combination consists of a subject, of its predicate, and of the relation or union by which they are brought and held together. The predicate, however, is the prominent notion before the mind. To combinations of this class pertain all remarks upon the noun or other words used as a subject nominative, upon verbs or other words used as a predicate, and upon the different relations of number and person, mode and tense.

§ 416. II. The *Attributive* combination presupposes the predicative, and is founded upon it. Its essence consists in reducing a genus to a species, adding some notion to a noun or pronoun for the purpose of describing it. The most common form of it is an adjective used as an attributive; though other forms of it occur, as when the attributive relation is expressed by the use of a genitive, a noun in apposition.

The predicative combination may be converted into the attributive by changing the predicate to an attributive; thus, 'umfana u lungile,' the boy is good; 'umfana o lungile,' or 'o lungileyo,' the good boy, or the boy who is good. All remarks upon adjectives, pronouns, and nouns used to limit the meaning of other nouns or the meaning of other words used as nouns, have respect to the attributive combination.

§ 417. III. 1. The *Objective* combination is best known and understood by the use of the accusative after a verb. Its essence consists in making some addition to the predicate for the purpose of individualizing its general notion, or to bring it down to some particular. And every word, or combination of words, which is added to a verb or an adjective, in order to limit or qualify its generic idea, is termed an object or an objective factor.

2. These objects are of two kinds, the completing and the adverbial.

a. Sometimes the predicate is of such a nature that an object must be added to make the sense complete, in which case the object is called the *completing* object. Of this class there are several varieties, as;—(*a.*) the *suffering*, or that which stands with a transitive verb; (*b.*) the *conditioned*, or that which is generally spoken of as governed by a preposition expressed or understood; and (*c.*) the *factitive* object, or that which denotes an effect produced by the action of the verb either upon the suffering object, or upon the subject itself, as when one thing is made into another, or serves for another.

b. When an object is added, not as necessary to complete the sense of the predicate, but to express some particular circumstance respecting it, such as the time, place, or manner of the action, it is termed the *adverbial* object, or the object of *time*, of *place*, or of *manner*.

§ 418. Propositions may be divided into different kinds, and named according to the different states of the mind which they express and represent, or from some other inherent characteristic, such as:—

1. The *Declarative;* thus, *ngi ya tanda*, I do love.

2. The *Interrogative*, the construction of which differs from the declarative by the addition of the interrogative particle *na*=? generally at the end of the proposition; thus, *ngi ya tanda na?* do I love?

3. The *Imperative;* thus, *ma ngi tande*, let me love.

4. The *Optative;* thus, *se nga ti ngi nga tanda*, oh that I may love.

5. The *Exclamatory;* thus, *halala 'bantu betu, nako oku'le!* well done our people, that is good! *awu! 'bazalwana aba tandekayo, ku'le ku be kona aba nesineke emisebenzini yabo*, oh! beloved brethren, well would it be, were there those who attend to their duties.

Rem.—There are other divisions and names which have respect to propositions in their correlative and compound character.

Sect. 6.—*Compound Sentences.*

§ 419. Two or more propositions connected together are called a compound sentence. These propositions, members or clauses, considered in respect to their relation to each other, may be divided into three general classes—the *Co-ordinate*, the *Subordinate*, and the *Incidental*.

§ 420. I. When two propositions are each in a measure independent of the other, and yet so related and united as to form only one thought, they are said to be connected by way of *Co-ordination*. Of this class there are several kinds; as, the Copulative, the Adversative, the Disjunctive, and the Causal.

§ 421. 1. Two propositions, each of which has an independent meaning, are sometimes connected by a copulative conjunction, or by some equivalent, in which case the co-ordination is *copulative;* thus,

'Ba hamba abanye, nati sa hamba,' others went, we also went.

Rem. 1.—Sentences of this sort, having either the same subject or the same predicate common to both, are frequently contracted into one by having the common member expressed but once; thus,

Inkosi nenkosikazi ba twalwa ema'lombe abantu, na-bafundisi nenduna;

The king and queen were carried on the shoulders of the people, also the teachers and captain.

Rem. 2.—The copulative conjunction connects the propositions by connecting the subjects (as above), and not the predicates; and even here, with subjects, it is often wanting; thus, 'abantu ba kona bakulu, bade,' the people there are large (and) tall; 'izinwele zabo zimnyama, zi ya kazimula,' their hair is black (and) glossy.

Rem. 3.—Sometimes the co-ordinate proposition is reduced to a preposition and a noun; thus, 'ba hamba abanye nati,' others went and we, or with us.

§ 422. 2. Sometimes the two clauses, which are united

to form one thought, are contrasted with each other, forming an *adversative* co-ordinate sentence.

(a.) When the contrast or opposition is of such a nature that the thought in the co-ordinate clause merely limits or restrains the thought of the other, it is often introduced by the conjunction *kodwa*, *kanti*, *noko*, or *noma;* thus, *si sa pila noko si 'lubukile*, we are still alive notwithstanding we have revolted.

(b.) When the contrast is such that the thought in the co-ordinate clause wholly denies the thought in the other, the structure of one clause is affirmative, the other negative; thus, *inkomo ka imnandi, imbi*, the cow is not well (but) ill; *um'langa wa kona u fana nezinti zesiswebu, a wu fani nowa lapa*, the reed of that place resembles whip-sticks, it does not resemble that of this place.

§ 423. 3. When two clauses are united in one whole sentence, yet one of them excludes the other, the co-ordination is *disjunctive*, as in the following examples:—

Ufaku u ya ku ku siza uma u nga sa sizwanga imina;
Faku or I will help you,—literally, Faku will help you if you are not already helped by me.
Uma ku nge siye Ufaku, ku nge siye Umakobeni, Umbopa u ya ku hamba;
Faku or Makobeni or Umbopa will go.
Yilowo umuntu ku tina a nga hamba ngenye in'Yela, uma e nga sa hambanga ngenye;
Either man of us can go either the one way or the other.
Ubisi lu nyelezela okwamanzi, *or* ubisi lu gidžimisa kwamanzi;
Milk flows (or runs) like water.
U hambisa okwehaši;
He goes like a horse.

§ 424. 4. Two sentences may be so arranged and connected that the one shall denote a cause or reason of what is expressed in the other, giving a *causal* co-ordinate sentence; thus,

Abantu bonke ba kala ngokuba imvula i bi nge ko;
Everybody was in distress because there was no rain.

Ba ti, noyĭlo wa ba yinkosi ndže, ngokuba wa wela nomuzi wonke, wa patela kona nga pešeya kwo-Tugela;

They said, your father also became king in this way, because he crossed over with (his) entire estate, and treated there beyond the Tugela.

§ 425. II. When two sentences are so related that one is dependent upon the other, as when one defines and explains the other, or as when one member of a sentence is modified and expanded into an additional sentence, they are connected by way of *Subordination.* Here the accessory or dependent sentence—its subject and predicate taken together—makes part of the other, (the principal sentence,) forming its subject, its attribute, or its object. Hence these subordinate sentences are of three kinds—*Substantive*, *Adjective*, and *Adverbial*, according as they stand in the place of a noun, adjective, or adverb.

§ 426. 1. A *Substantive* subordinate sentence is one in which a noun (or an infinitive) is expanded into a sentence, and used as a subject, an attribute, or an object.

(a.) As the *subject* of a sentence; thus, *uma si ya ku peta a kwazeki nakanye*, that we shall succeed is by no means certain; *loku kwa be ku wuto olukulu ukuba be twalwe ndžengenkosi*, this was a great thing that they should be carried like a king.

(b.) As a *predicate* or as a noun in apposition to a substantive in the principal sentence; thus, *a si 'mteto wa sesilungwini ukuba ku sizwe abantu ba kwaZulu uma be muka*, it is not a law of the white man's country that people from Zululand be helped when they depart; *ku tiwe izikati ezi itakele a zi buyi zi fumaneke*, it is said, opportunities wasted do not come to hand again.

(c.) As the *object* of a verb; thus,

Ni ya bona ukuba si nga funda, you see that we can learn; *si ya kumbula ukuba abanye a ba z' azi kahulu lezi 'zindaba*, we remember that some are not well acquainted with these subjects.

Rem. 1.—The entire compound sentence, that is, both the ordinary principal, and the subordinate members are often found in a kind of idiomatic subordination, being the object of the verb *uku ti;* thus,

Kwa ti abafundisi ba funa ukuba ba gaule izinΥu zabo;

And (*or*, and it was so,—literally, it said) the teachers wished them to fell (trees) for their houses.

Kwa ti kwenye indao ya funyana abanye be luba izinkomo, ba ti aba sesilungwini ba baleka ba zi šiya izinkomo;

It said (*or*, it was so that) at another place it (the commando) fell in with others driving cattle, and (literally, they said) those of the white man's country fled, leaving the cattle.

Rem. 2.—This verb *uku ti* serves also to introduce direct quotations, a sentence in which the language of another is given in his own words; thus, *wa ti*, "*ni nga si limazi, si ngaba sesilungwini.*" *Ya ti impi uku pendula kwayo*, "*si ya ku bona ngokuba ni nga baleki pela.*" Said he, "you must not hurt us, we belong to the white man's province." The commando said in its reply, "we will see, for of course then, you will not run away."

§ 427. 2. An *Adjective* sentence is one in which an adjective, or so-called participle, is expanded into a sentence, and, like an adjective, employed to give a more exact definition of a noun or pronoun. It is generally connected with the principal sentence by means of a relative pronoun; thus,

Abantu aba nga fundiyo a ba sebenzi kakulu, people who do not learn (=ignorant people) do not work much; *yena o zondayo u ya zizonda*, he who hates hates himself.

Rem.—A subordinate adjective sentence may be used to qualify a noun expressed in the principal sentence, as above; or be itself used as a substantive, the general notion of a person or thing being understood; thus,

I ya ku batšwa e tšotšayo;

The skulking shall be caught, *i.e.*, the thief which skulks in a garden, or the wolf which lurks about the fold, or the bird that goes hopping round the snare, shall be caught.

§ 428. 3. An *Adverbial* sentence is one which is used like an adverb, to express the place, time, manner, or cause of an action. It consists of an adverb, participle, or noun, expanded into a sentence to denote some object which does not complete, but merely defines the idea of

the predicate—the different kinds of which are illustrated by the following examples:—

(a.) Adverbial sentences of *place;* as, *ba zihambisa lapa be tanda kona*, they transport themselves wherever they like.

(b.) Adverbial sentences of *time;* as, *impi i puma ebusika lapo imifula i si tšile*, the commando goes out in the winter when the rivers are already low.

(c.) Adverbial sentences of *manner;* as,

Wa ngi pata ndžengokuba nga pata wena;
He treated me just as I did you.

Ngi be ngi sa m zwile ku be ikona ngi m tandayo;
The more I heard him the better I liked him.

Uma nga be ngi konza Utixo wami na ngenxenye yokulina e ngi konzile ngako inkosi yami, nga be ngi ya ku busiswa;
Had I but served my God with half the zeal I served my king, I should have been blessed.

Ba ti abantu a ba fi kakulu ndženga se'lobo;
They think the people do not die so much (in the winter) as in the summer.

U ya ku ba noku'ya kwokuba u tenge nokwokuba u 'ye;
You shall have food so as to both sell and eat.

(d.) Adverbial sentences of *cause* or *reason;* as,

Ngi ya bonga ngaman'ya ukuba u ngi tumele le 'nwadi;
I am very thankful that you sent me that letter.

Ngi ya 'lupeka ngokuba 'a ngi kwazi uku loba;
I am troubled because I do not know how to write.

Tina a si nako ukwazi, ngako ma si nga yekisisi uku funda;
We ourselves have no knowledge, therefore let us not neglect to learn.

Rem.—Adverbial sentences of this latter (causal) class often express a *condition* or make a *concession.*

(a.) The *conditional* sentence is generally introduced by the hypothetical conjunction *uma* or its equivalent; as,

Uma a si na 'kwazi ma si yeke si tule;
If (or since) we don't know let us stop and be still.

O! uma se ku tšo abaninizo ndžalo, po mina ngi se nokutini na?
Oh! if indeed the owners say so, why, what indeed have I to say (about it)?
Ukuba be si nokwazi nga be zi nga si 'luli;
If we were intelligent perhaps they would not surpass us.

(b.) The *concessive* sentence is generally introduced by *noma* or its equivalent; as,

Noma ku kude kakulu, u tšetša ndžengokuba ku seduze;
Though it is very far, it (the telegram) speeds as though it were near.
Nokuba a ku nemfuyo, nokuba a ku nom'lobo o šiye ifa nawe, ukukutala ku ngunina wenzuzo;
Even if (or though) you have no wealth, even if you have no friend who leaves his estate with you, diligence is the mother of gain.

§ 429. III. *Incidental* members of a sentence are those secondary clauses which accompany either leading or subordinate members, and usually require to be rendered participially, or by the introduction of an adverb or conjunction; but stand, as it were, too much aloof to be reckoned as either co-ordinate or dependent members —of which the following may be given as examples:—

Ya ti impi uku pendula kwayo, si ya ku bona, ngokuba ni nga baleki pela, ya yi tšo i sondela;
The commando said, in its reply, we will see, for of course then, you will not run away, drawing near as it spoke.
A ku ko ukusizeka, isineke si nge ko;
There is no profit (where) there is no care.
A buye a kulume nabanye abantu, ukuti, kumi kandžani ukuba ngi 'labe inkomo yami, ku tiwa i bizwe ngobaba, ngi nga ze nga sinda na?
Again he talks with other people, saying, how is it with me that I offer my animal, it is said it was required by the shades of my ancestors, and yet I do not recover at all?
Ba y' esaba uku veza amasi izulu li duma;
They are afraid to bring out the *amasi* (when) heaven thunders. (See § 221.)

§ 430. Having noticed the different kinds and parts of simple propositions, and the different kinds of relation

which the several members of a compound sentence bear to each other, we proceed to discuss the agreement and government, the relation, arrangement, and position of each part, more in detail.

CHAPTER II.

SYNTAX OF THE NOUN.

§ 431. Remark.—The leading rules under the noun apply also to the pronoun. Any thing peculiar to the pronoun will be given under rules for that part of speech.

Sect. 1.—*The Nominative.*

§ 432. A noun used either as the subject or as the predicate of a sentence is put in the nominative; as, *umkumbu wa pindela*, the ship returned; *ulwanYe lu yinto enkulu*, the sea is a great thing; *Udingane wa ba yinkosi*, Dingane was chief.

§ 433. From its high office as denoting the subject of discourse, the nominative becomes the leading case and a representative of the word in all its forms. Hence, whenever there is occasion to use a noun where it can be free from the fetters of grammatical construction, it appears in the nominative, which is accordingly characterized as the nominative *independent* or absolute. To this general rule may be referred the following variety of examples:—

§ 434. I. The use of the nominative in the inscription of names, titles, headings, chapters, and divisions; as, *mina inieku yako Umdekazi*, I thy servant Umdekazi;

Untaba inɨeku yako, Untaba thy servant; *izindaba za le 'nyanga*, the news of this month.

§ 435. II. 1. Nouns used in address are sometimes put in this case—the nominative independent—instead of the vocative; thus, *um'lobo wami*, my friend; *umngani wami*, my lord.

2. So, often, in exclamatory address; as, *O mai nina abazenzisi!* O ye hypocrites!

3. So in salutations; as, *E, umngani, izindaba ezin'le!* hail, friend, good news!

Rem.—Sometimes, however, the vocative is used in exclamation; thus, *ai! mame! 'babakazi, umuntu wehine, inkosi kupela!* verily! surprising! great father, European, chief indeed; *O 'baba! a ngi na 'ndao*, O father! I am not able. (§ 461.)

§ 436. III. A noun used for specification by way of introducing some remark or topic, or as an adjunct to apply a word or expression to a particular part, property, thought, action, person, or thing, is put in the nominative independent. A noun thus used is generally rendered into English by means of a preposition or some other introductory term, such as, *in*, *in respect to*, *as to*, &c.; thus,

Kodwa into e ngi yenzayo, ngi tengisa ngezinkomo zami;
But the thing which I am doing, I am offering my cattle for sale.

Ya ti impi uku pendula kwayo;
Said the commando (in) its reply.

Kodwa ukufa kwabantu ba fa ngendao yokwesaba amanzi;
But as to the perishing of the people they perished through fear of the water.

Kodwa ukuvama kwabantu be muka namanzi;
But as to the majority of the people they went down stream.

Umtwana a nga nɨunywa ulimi lwake;
A child might have his tongue cut off—literally, might be cut off (as to) his tongue.

(Umoya) u ndžani wona isiɨu sawo na?
What is it (the wind) as to its substance?

(Inkomo) i lele umuntu pakati;
It (the cow) lies a man in the middle,—spoken of an animal whose flanks differ in color from the rest of the body.

§ 437. IV. A noun placed after another signifying the same thing, to explain, describe, or specify it, gives another variety of the nominative independent, though usually denominated "apposition in the same case." In the Isizulu, when the leading noun is in the nominative case, the noun annexed, to explain it, is in the same, both logically and grammatically; but when the leading noun is in the genitive, locative, or vocative, the case of the noun annexed for explanation, though logically the same, is often grammatically different, having the form of the nominative; thus,

W' ala Unl'ela induna enkulu;
Unhlela the great captain dissented.
Wa bulawa Umflangana umne wake;
Umhlangana his brother was killed.
Sa fika Emaḷonḷo, izintaba ezimbili;
We arrived at the Amakonko, two mountains.
Udingane wa puma Embebeni, umzi omkulu;
Dingane left the great kraal Umbebe.

Rem. 1.—In examples like the above, there seems to be an ellipsis of the relative pronoun, the use of which is still common; thus,

Kwa be kona umfo, Umanemane ibizo lake, o yinduna yotino babo;
There was a person present, Umanemane by name, who was minister of their deities.
Nga 'lala kwomunye umuntu o yisi'lobo ndže;
I lived with another person who was merely a friend.

Rem. 2.—So far as respects mere form, a noun in apposition with another in the accusative might be said to be in the nominative, since the form of both nominative and accusative is the same. Yet, as already remarked (§ 112., 3.), there is a convenience at least in allowing an accusative.

§ 438. V. 1. A noun, the agent of a verb in the passive voice, might be regarded as the nominative independent, since it is not marked by any inflection, nor connected with the verb by a preposition or other relational word. It is thought, however, that a proper idea of the office of nouns thus used may be more readily given to most minds by speaking of such nouns as in the accusative without a governing word. (See § 452.)

2. Incidental clauses, often giving a noun used with

a verb, like a noun with a participle in English, independent of the grammatical construction into which it logically enters, may be regarded as affording another variety of the nominative independent; thus,

Ya si ɲotšake, izwe li lungile, ya si pa'la pakati;
It (the commando) routed us, the country favored (or favoring), it surrounded us.

I zisa emanzini, umfula u zele; ya fika ya si tela kona emanzini;
It brought (us) to the water, the river was full (or being full); it came and poured us at once into the water.

Abatakati ba hamba ebusuku, abantu be lele;
Wizards go about in the night, the people being asleep.

SECT. 2.—*The Genitive.*

§ 439. A noun used to limit another noun by denoting origin, ownership, or designation, is generally put in the genitive, when the latter signifies a different thing from the former.

§ 440. I. In respect to *origin*, source, or cause; thus, *izwi lenkosi*, word of the chief; *iɬala lomfana*, the boy's fault; *isikumba senkabi*, the hide of an ox; *u'lamvu lwesibamu*, a ball from the gun.

REM. 1.—To this head may be referred those examples in which the second noun limits the first by indicating the material of which it is composed; as, *ingubo yoboya*, a garment of wool; *intonga yetusi*, a rod of brass.

REM. 2.—When the limiting noun denotes place, it generally, but not always, takes the locative form together with the genitive; thus, *umteto wa sesilungwini*, law of the white man; *abantu ba sEnanda*, people of Inanda; *etafeni le Tengatenga*, the plain of Tengatenga.

§ 441. II. In respect to *ownership*, or possession; thus, *izinkomo zi ka 'Mpande*, Umpande's cattle; *ingubo yomuntu*, a person's garment; *nembala wa lu leda ugange lwomuzi wenkosi*, and verily he finished the wall of the king's city.

REM. 1.—When the limiting noun takes an adjective or a pronoun before it, the sign of the genitive is given to the adjective or pronoun; thus, *izinkomo zamanye amadoda*, other men's cattle; *amabuto esinye isizwe*, soldiers of another tribe; *izindaba za le 'nyanga*, the news of this month; *umuzi wa lowo 'muntu*, the kraal of that man.

Rem. 2.—Sometimes the genitive takes a preposition between the noun and the sign of possession which precedes; thus, *umnimzana wa ku lowo 'muzi*, the master of to that kraal; *inkosi ya kwa Zulu*, chief of the Zulu country; *abantu ba kwiti*, our people.

Rem. 3.—Sometimes the sign of possession is omitted, the relation which we denote by *of* in English, being expressed by *ku* alone; thus, *yi lowo umuntu ku tina*, each person of us; *a ku se ko noyedwa ku 'bakulawa bako*, there is not one of thine elder brothers alive.

§ 442. III. In respect to *designation*, object, or fitness; thus,

Ba funa ukuba ba gaule izinTu zabo zokulala, nezezinto, nezeziniwadi;
They wished them to build houses for them for lodging, and for goods, and for books.

Ma si tšele abantu ngomsindisi wezono;
Let us tell the people of a Savior for sins.

Sa si nge na 'sizungu somsindisi, si nge na 'sizungu sabatunywa;
We had no desire for a Savior, no desire for missionaries.

Be ngi nge nayo ingubo yokwambata;
I had no blanket to put on.

A ngi na 'bantu bokuzisa umbila;
I have no people to bring the maize.

Rem. 1.—The limiting noun, particularly that which denotes designation, may be separated by a word or clause from the noun limited; thus,

Induna enkulu ya sEmvoti;
The great chief for the Umvoti.

Kodwa indao nati a si yi boni yokweTa iniwele;
But a place we also do not see it for descending a wagon, *i.e.*, for wagon to descend.

Rem. 2.—Limitation is sometimes expressed by a clause introduced by a conjunction in the genitive; thus,

Se be nga tenga ngesikati sokuma se ku twasile iTobo;
They may sell at the time of that the summer has fairly come.

Kodwa ngi ti e ya kwetu, indao a si yi boni yokuma i ng' eTa lapa;
But I think ours (our wagon), we do not see a place of that it can descend here, *i.e.*, I think we see no place where ours can descend here.

§ 443. The limited or governing noun is frequently

omitted;—in some instances because it is understood or implied in the connection; in other instances because the abridged form has passed into invariable established usage, or become idiomatic.

§ 444. I. *(a.)* The limited noun is often understood; thus,

Kodwa ngi ti e ya kwetu;

But I think ours (*i.e.*, our wagon), &c.,—the word for wagon being understood from the connection.

Utšaka wa gina Emampondweni, wa buya wa ya kwelo la 'Sošengane;

Chaka went as far as the Amampondo, and returned and went to Soshengan's (country).

A hambe, umzi wa 'mtu 'munye; a hambe, wa 'mtu 'munye; a hambe, wa 'mtu 'munye;

He goes on (and comes to) a kraal of one person; goes on (and comes to a kraal) of one person; goes on (and comes to a kraal) of one person.

Se si bambile elentulo;

We have already received the lizard's (message).

(b.) The limited noun is often implied, or faintly imaged by the use of the incipient alone; thus,

Abetu b' ake imizi, ours (*i.e.*, our people) build kraals; *ngi ngowako*, I am thine; *se nga ti nga ku ngokwami*, oh that it were mine; *umkami* =*umfazi ka mina*, or *umfazi wami*, my wife.

Rem.—To this head must be referred certain forms and uses which may be denominated the inflective genitive (to distinguish it from the usual form and use, which may be called the analytic,—the latter corresponding to the Norman use which we denote by *of*, the former to the Saxon use denoted by *'s* in the English language); thus, *inkomo i ngeyomuntu*, the cow is the man's,—where the *ng* is euphonic copula; *e* is relational (=*a–i*), referring to *inkomo;* and *y* is preformative, referring also to *inkomo;* and the full form of which would be, *inkomo i yinkomo yomuntu*, the cow is a cow of the man, or the cow is the man's cow. Negative form, *inkomo a i siyo eyomuntu*, the cow is not the man's. So other examples:—*itole li ngelenkosi*, the calf is the king's; *itole a silo elenkosi*, the calf is not the king's; *abantu ba ngabenkosi*, the people are the king's; *a sibo abenkosi*, they are not the king's; *izinkomo zi ngezabantu*, the cattle are the people's; *a sizo ezabantu*, they are not the people's.

§ 445. II. *(a.)* In certain instances the use of a limiting noun without the noun limited, has passed into common use or an idiom; thus,

Abane wetu (not often *betu*), our brothers; *odade wetu* (not often *betu*), our sisters,—in both which cases there is evidently an ellipsis of some word, probably *umuzi*, which would give the full form thus, *abane bomuzi wetu; odade bomuzi wetu*, brothers, or sisters of our kraal, village, or family,—like *omame bomuzi wetu* or *wami*, mothers of our *or* my kraal.

Rem.—Examples like the above are not to be confounded with such as the following :—*Izinkomo za wobaba betu*, our fathers' cattle; *inkosi ya womame betu*, our mothers' chief,—where *w* is euphonic, and employed to preserve the initial *o*, the sign of the plural in *obaba*, fathers, and *omame*, mothers.

(b.) Other elliptic forms may be seen in such expressions as, *u hambisa okwehaši*, he goes like a horse,—which is doubtless elliptical for, *u hambisa ku nokuhamba kwehaši*, he goes like the going of a horse; *se be hambisa okwa kona*, already were they living according to the customs of the place. So, *yebo wetu*, yes my friend (or lord), *umngani* or other similar term being omitted; *a ngi yi ku balekela owetu* or *uwetu*, I will not flee from our (foe or brother); *owenYu*, one of the house; plural, *abenYu*, some of the house=domestics. So in the forms, *u senYwini kwake*, he is in his house; also, *u lapa kwake ensimini*, he is here in his garden,—where there is probably an ellipsis of some word, as, *ukuYala* or *ukusebenza;* thus, *u senYwini yokuYala kwake; u lapa ekusetšenzeni kwake ensimini.*

§ 446. The Isizulu makes a nice distinction between the genitive *subjective* and the genitive *objective*, which requires to be carefully observed.

1. The genitive is termed *subjective* when it denotes that which *does* or *has* something; thus,

In the phrases, *ukubona kwabantu*, the seeing of the people; *ukutanda kwabantu*, the love of people,—the people *do* something, viz., *see, love*, &c. And in the phrases, *izinkomo zabantu*, cattle of the people; *imisebenzi yabantu*, work of the people,—the people *have* something, viz., *cattle, work*, &c. Hence in these and similar examples, *kwabantu, zabantu*, &c., are in the genitive *subjective*.

2. The genitive is termed *objective* when it denotes that which *suffers* something, or that which is the *object* of what is expressed by the noun limited; thus,

Ukubonwa kwabantu, the being seen of people, or the people's being

seen; *ukutandwa kwabantu*, the being loved of people, *i.e.*, the people's being loved. Here the genitive is *objective*, since *abantu*, the people, *suffer*, or denote the *object* of what is expressed in the limited (verbal) nouns, *ukubonwa*, *ukutandwa*, &c. Hence, *ukutanda ku ka Yesu* denotes that *love of Jesus* which he exercises, or bestows on us; and *ukutandwa ku ka Yesu* denotes that *love of Jesus* which he *suffers*, or receives from us,—that of which he is the *object*.

So in the following examples :—

I ti imbuzi lapa i kalayo, i zwa ubu'lungu bokubulawa, a ti, Yebo, pela, nanso inkomo yenu; ma i kale, ni zwe nina abakiti eni ngi sindisileyo;

And when the goat cries out, feeling the pain of being killed, he says, Yes, then, there is your animal; let it cry, and hear ye even ye our (gods) who have saved me.

Imbala a si ko ini ukulungiselwa kwabantu bonke ukuba ku be kona ukubuswa kwelizwe oku ndžalo na ?

Is it not really every man's interest that there should be such a government of the world ?

Rem.—(*a.*) The difference between the objective and the subjective lies not in the form of the genitive, but in the signification of the governing or limited word. Hence passive verbals always give an objective genitive, as in the foregoing examples. In like manner verbs of the deponent and subjective species, and nouns derived from them, generally give an objective genitive.

(b.) In English, the phrase *devastation of the people* might mean what they *wrought*, or what they *suffered;* but *ukuiita kwabantu* would express the former, the *subjective;* and *ukuiitakala kwabantu*, the latter, *objective*, without ambiguity. So, *isi'lupo senkosi*, the oppression of the chief (which he inflicts upon others), subjective; but *isi'lupeko senkosi*, the oppression of the chief (which he suffers from others), objective.

So, in English, we talk and read of the "temptations of Satan," and the "temptation of Christ;" "our minister," and the "minister of Christ," and have other like forms, in which, for accuracy and precision, the Zulu language is superior to our own.

§ 447. 1. Where two or more nouns limit another, the first of the two (or more) may take the sign of the genitive, and the rest be connected to it by the use of *na* without the genitive sign; thus,

Izinkomo zi ka 'Faku no Sibekana, Faku's and Usibekana's cattle; *izikwebu zamabele nombila*, ears of amabele and maize.

2. *(a.)* When the thing possessed is the *common* property of two or more persons, the name of the first in the series is put in the plural, and the rest connected with it by the use of *na;* thus,

Izinkomo za wo Sibekana no Mbopa no Faku, the cattle of Usibekana, Umbopa, and Faku, or the cattle of the Usibekanas, Umbopa, and Faku.

(b.) So when several things are *taken together*, one belonging to one and another to another, the same mode of expression may be employed; thus,

Imizi ya wo Faku no Buba no Mbopa, the kraals of Faku, Buba, and Umbopa,—literally, the kraals of the Fakus, Buba, and Umbopa.

Rem.—For the use of *w* in *wo Sibekana* and *wo Faku*, see § 445., *a.*, Rem.; and for the use of a person's name in the plural, as *Osibekana* and *Ofaku*, see § 94., 1.

3. *(a.)* But where there are several nouns in the genitive, and it is deemed important to specify the relation of each to the one governing noun, the sign of the genitive is given to each one; thus,

'Izinkomo zi ka 'Faku nezi ka 'Buba,' the cattle of Faku and of Buba.

(b.) In this way the individual and separate origin, property, or designation of two or more persons or things may be specified; thus,

'Izwi lendoda nelomfana,' word of the man and of the boy, or the man's word and the boy's word; 'izwi nelendoda nelomfana,' word of both the man and the boy; 'imizi yabo omunye ngo ka 'Mnyaiza, nomunye ngo ka 'Faku, nomunye ngo ka 'Sibekana,' their kraals, one is Mnyaiza's, one Faku's, and one Usibekana's; 'indao yokufunda neyokusonda,' a place to learn and to worship.

Rem.—The idiom and flexibility of the Isizulu sometimes give us a noun governing two others, where the English would make the first govern the second, and the second the third; thus, 'kwa ba usuku lu ka 'Dingane lokububa,' it was the day for Dingane to die, or it was the day of Dingan's death. But where the second is really limited by the third the Isizulu shows that relation; thus, 'sa fika emzini wenduna enkulu ya sEmbelebele,' we reached the kraal of the great captain of Mbelebele.

§ 448. When several nouns are all limited by one:—

1. The limiting or "governed" noun often takes its

sign of the genitive relation from that which stands nearest; thus,

'Izizwe nabantu belizwe,' the tribes and men of the earth; 'owenkosi umzi nezinkomo,' the chief's kraal and cattle.

2. Where the several limited nouns are of different classes and numbers:—*(a.)* If they denote *persons*, the limiting noun occasionally takes the sign of the first class, plural, *b*, as if summing them all up in the term *abantu;* thus, *amadoda nezinduna ba kwiti*, our men and captains. *(b.)* But if they denote *things*, the limiting noun may take the preformative *z*, as if summing them all up in the term *izinto;* thus, *ezomlungu isibamu nehaši nendža*, the white man's gun and horse and dog.

3. Or the limiting noun may take the general indefinite sign *ku* of the eighth class; thus, *umlomo nezinŧebe nameło kwomfana*, the mouth and ears and eyes of the boy.

4. Or the limiting noun may be put after the first of the nouns to be limited, taking preformative accordingly, and the rest be subjoined by the use of the conjunction *na;* thus, *umuzi womuntu namasimu nabantwana futi*, a person's kraal and gardens and children also.

SECT. 3.—*The Accusative.*

§ 449. A noun depending upon an active transitive verb is put in the accusative; thus,

'Ngi bonile umuntu,' I have seen a person; 'wa tuma unwabu,' he sent the chameleon.

REM.—Occasionally a noun, like *indao*, is found in the accusative after an intransitive verb and without a preposition; thus, 'a ngi yanga indao,' I have not been anywhere,—literally, I have not been (to any) place; 'a ngi sebenzi 'ndao,' I do not work anywhere.

§ 450. A noun depending on a preposition is put in the accusative; thus,

U yile ku 'mbusi;
He has gone to the magistrate.

Wa tuma unwabu ku 'bantu ;
He sent the chameleon to men.
Kwa tengwa amasimu amabili ngenkomo ;
Two gardens were bought for a cow.
Umkumbu u ka'lelekile nga pezu kwamatše ;
The ship was dashed upon the rocks.
Abelungu ba nezibindi ezikulu kakulu ngokuhamba elwan'ye ;
White men have very great courage for traveling by sea.
Ba be ng' azi ngomenzi na ngomsindisi ;
They did not know about a Maker and about a Savior.
Ngezilimo za kiti ku kona upoko nezin'lubu ;
In respect to our vegetables there is the millet and the bean.

Rem.—The final vowel of the preposition and the initial of the noun generally coalesce according to principles already stated (§ 16.); thus, *ngenkomo* (=*nga–inkomo*); *ngomenzi* (=*nga–umenzi*). But when the sentiment is one of a negative character, also where the noun is qualified by *nye*, expressed or understood, in the sense of *a, one, single*, the final vowel of the preposition is retained, and the initial of the noun elided (§ 497., 1.); thus, *a si sebenzi nga 'luto*, we do not work with any thing; *a si na 'ndao*, we have no place; *ba memeza nga 'lizwi 'linye*, they shouted with one voice; *nga 'zikati ba be babili*, there were two at a time.

§ 451. A noun is often put in the accusative without a preposition, where the English and some other languages would use one :—

§ 452. I. The efficient agent of an active verb in the passive voice is put in the accusative without a preposition ; thus,

Ba ti, ku ya ku 'liwa ama'lozi ;
They say, it will be eaten by the ghosts.
U ti, ngi sindisiwe i'lozi la kwetu ;
He says, I was restored to health by a ghost of ours.
Inyamazana i bandžwa indža ;
The game is caught by a dog.

Rem. 1.—The efficient agent after a passive verb often takes some euphonic letter corresponding to its initial vowel (§ 35.); thus,

Lowo umkumbu u χolwa yihaši ;
This boat is drawn by a horse.
Kwa kulunywa imiteto ngumfundisi ;
The commandments were declared by the teacher.

Rem. 2.—A noun denoting the instrument, or that in respect to which a thing is done, takes a preposition after the passive voice in the same manner as after the active; thus,

Zi tengwa ngesitole;
They are bought with (or for) a heifer.
Nabantu abaningi ba vusiwe ngemipefumlo yabo, b' azisiwe. Umsindisi wabo ngayo in'lan'la;
And many people have been aroused in respect to their souls, and made acquainted with their Savior through grace.
Ulwan'e lu yinto enkulu e nge welwe ngumuntu nge-zinyao zake ngokwake;
The sea is a great thing which can not be crossed by a man on foot by himself.
Si ya fundiswa ngokuma kwom'laba, na ngezizwe, na ngoku'lala kwazo;
We are taught concerning the character of the world, and the nations, and their mode of living.

§ 453. II. Some neuter verbs take the accusative, in a manner similar to the passive, without a preposition; thus,

Umkumbu u iwele abantu;
The ship is full of people.
U ya vama uku sebenza;
He excels in working.
Uma si kutele a si so ze sa fa yin'ala;
If we are industrious we shall never die of famine.
Okunye kwa fika abalumbi;
Other (kinds of food) came by civilized men.

Rem.—*Zala* and *mita* (*miti*) are generally used in this same way.

§ 454. III. A few active verbs, both transitive and intransitive, are sometimes accompanied by an accusative without a preposition, where the English would use one; thus,

Abafana ba ngi 'lubula ingubo yami;
The boys stripped me of my blanket (or garment).
Abantu ba 'lubukile Utiio;
People have rebelled against (or revolted from) God.
Ba si pangile impa'la yetu;
They have robbed us of our goods.

§ 455. IV. The force of a preposition is often supplied by some specific modification of the verb; as,

1. The relative (or *el)* form, which often supplies the place of *for, to, about, against,* &c. (see § 190.); thus,

Ku 'latšelwe bona ;
It was slaughtered for them.
Ngi size ngezikumba zami, u ngi patele zona enıweleni yako ;
Help me about my hides, and take them for me in your wagon.
U ya tengela umlungu na ?
Do you buy for a white man ?
Ukuma ngi be ngi nawo umbila ngi be ngi ya ku m tengela lo 'mlungu ;
If I had maize I would sell to that white man.
(Ma) si ba kalele izinyembezi Enkosini yomusa ;
(Let) us weep tears for them unto the Lord of mercy.

2. The causative form, which sometimes signifies to do a thing *with;* thus, *wa m lalisa,* he slept with him; *u ngi fuyisile amanʻla,* thou hast girded me with strength.

Rem. 1.—The preposition *na, with,* is generally required by the noun which depends on a verb in the reciprocal form ; thus, *nga hambana nomuntu,* I went with a person ; *wa kulumana nami,* he conversed with me.

Rem. 2.—The Isizulu often dispenses with the use of a preposition by putting a noun in the locative case. (See §§ 458—460.)

§ 456. Nouns denoting duration of time are generally, not always, put in the accusative without a preposition ; thus,

Wa 'lala kona amasonda amatatu ;
He remained there three Sabbaths.
Esibayeni ba kulume isikati eside ;
In the cattle-fold they talked a long time.
Ba ti, Yebo, isikati eside u ngi gıinile ekuhambeni kwami ;
They say, Yes, a long time hast thou preserved me alive.
Ngi tanda ukuba ngi hambe ngesikati eside lapa em-'labeni ;
I desire that I may live for a long time here on the earth.
Nga 'lala kona iminyaka emibili ;
I lived there two years.

§ 457. A noun denoting the time *at* or *in* which a thing is said to be, or be done :—

1. May depend upon a preposition; thus,

Ba funa uku tenga na ngesonda;
They wanted to trade even on the Sabbath.
Ku te ngolunye usuku nga ya Elovu;
It came to pass on a certain day I went to the Ilovu.
Kwa ti ngomsumbuluko induna umkumbu ya wu sondeza osebeni;
And on Monday the captain brought the ship near to shore.
Se be za ku ganana ngomsumbuluko wokulala we-nyanga entša;
They are going to marry on the first Monday of the new month.

Rem.—The initial vowel of the noun is generally elided, instead of being united by crasis with the final vowel of the preposition (as already remarked in part under § 450.) :—

(*a.*) In negative propositions; thus, *a ngi na 'sikati*, I have not time.

(*b.*) Where a thing is said to be or to be done at one and the same time, or at *a* time (§ 497., 1.); thus, *nga 'sikati 'sinye si y' azi ukuba yenzeka eminye* (*imisebenzi*) *ezindaweni ezinye*, at one (and the same) time we know that several (things) are done in different places.

2. May be put in the accusative without a preposition; thus,

Kwa ti intambama ba 'langana;
And in the afternoon they met together.
Ba ti, za tengwa 'nyak' enye;
They said, they were bought last year.
Umfana a ng' ona ku 'yise na ku 'Tixo 'sikati 'sinye;
A boy may sin against his father and against God at the same time.

Rem.—Since the preposition *na* has lost its specific import, and been incorporated as part of a compound word in *nam'la* and *nonyaka*, (where it has the force of an adjective pronoun=this,) the use of these words affords a further illustration of the above rule; thus, *ba fika nam'la*, they arrived to-day; *so ba nen'yala nonyaka*, we shall have a famine this year; *izilo zi-ningi nonyaka*, wild beasts abound this year.

3. May be put in the locative case; thus,

Impi i puma ebusika;
The commando goes out in the winter season.
Sa fika ebusuku;
We arrived in the night.

Rem.—This making use of the *locative* in a temporal sense, transferring the relations of place to those of time, is not peculiar to the Isizulu. The same phenomenon is witnessed in other African dialects; nor is it more Hamitic than human or philosophical.

Sect. 4.—*The Locative.*

§ 458. A noun used to denote the place *at*, *in*, or *about* which a thing is said to be, or to be done, or *to* or *from* which it proceeds, is put in the locative case.

1. The place *at*, *in*, *among*, or *about* which; thus,

Na lapa na sezizweni zonke;
Both here and among all tribes.
Ihaši li hambe osebeni lwamanzi, umkumbu u hambe emanzini;
The horse goes along the edge of the water, the boat goes in the water.
Ba wu sakaza esibayeni sonke;
They scatter it about the whole kraal.
Ba šiya inlozana embizeni;
They leave a little in the pot.
Ku te enʼyeleni unwabu lwa libala;
And on the way the chameleon delayed.
Ya fikake inkosi, ya buza ezinlekwini;
So the chief came, and inquired among the servants.

2. The place *to* which; thus,

Nga ya Elovu, ngi hambela esiʼlotšeni sami;
I went to the Ilovu, and visited among my friends.
U ya tabata into a ye enyangeni;
He takes a thing and goes to the doctor.
Enʼwini yesikutali inʼyala i ya lunguza, i ʼyule i ye kwe yevila;
At the house of the industrious famine casts a wistful look, passes on and goes to that of the sluggard.
Induna umkumbu ya wu sondeza osebeni;
The captain brought the ship into port.

3. The place *from* which; thus,

Si vela ekaya;
We come from home.
Ba puma emkundžini;
They came out of the ship.

Ukuba kade e hambe e m sindile ekufeni;
That long ago he went and saved him from death.
Loku si m gɪinileyo ebuntinyaneni bake;
Though we have preserved him ever since (from) his infancy.

§ 459. Proper nouns, the names of places, rivers, mountains, and tribes, and some common nouns, used to denote the place of origin, abode, or existence, take the sign of the genitive before the locative; thus,

Ba be kona bonke abantu ba sEmanzimtoti;
There were present all the people of Amanzimtoti.
Ba nga ka fiki aba sEnanda;
They of Inanda had not yet arrived.
A si 'mteto wa sesilungwini;
It is not a law of the white race.
Igwababa lelo la semzini si nge li ʻYe tina;
That crow of a kraal we ourselves can not eat;—*i.e.*, it is a shame for a man to eat *amasi* at another's kraal.
U kona yena owa ba ɬedayo abantu ba sekutini; nanguya ow' ake endaweni enye; ka siye owa sekaya la lo 'muntu;
There is one who put an end to the people of said (village); he lives yonder in another place; he does not belong to the home of this man.

§ 460. The locative case sometimes takes the preposition *nga* before it; thus,

Sa fika Emlalazi ezansi nga selwanʻYe;
We arrived at the Umlalazi down by the sea.
Ku te kusasa kwa se ku vela nezinkomo se zi baleka nga sElutugela; ngokuba ba hambile ebusuku impi ka 'letšwayo ba hamba, abantu ba ka 'Mbulazi be ba funyanisa be lele. Ku te kusasa kwa tiwa, Abantu ka 'Mbulazi i ba ɬedile nga sElutugela ebusuku;
It came to pass in the morning that the cattle came fleeing from the Tugela; for Kechwayo's men went and found Umbulazi's men asleep. And in the morning it was said, The enemy killed Umbulazi's men by night on the Tugela.

Sect. 5.—*The Vocative.*

§ 461. The vocative case is used in addressing

persons,—sometimes with an interjection, but generally without:—

1. With an interjection; thus, *halala 'bantu betu!* hail, our people! *halala, 'balisa ba kwetu!* hail, comrades of ours! *O 'baba! a ngi namaⱥ'a*, oh father! I am not able; *yeti, 'mngani!* hail, lord! *yetini, 'bangani!* hail, ye lords!

2. Without an interjection; thus, *'baba ngi beke*, father regard me; *ma si ye ku funda, 'baⱥ'a*, let us go to learn, comrades; *'mngani, izindaba 'zinⱥle*, good news, sir; *'nkosi! wena umnyama; wena wa kula, be libele; wena u nga ngeⱥanda!* king! thou art black; thou hast grown while others were delaying; thou art as Inanda! *a ke ni tšo si zwe, 'bangani bami*, come ye now speak that we may hear, my friends.

Rem.—The nominative is sometimes used in address, see § 435.

CHAPTER III.

SYNTAX OF THE ADJECTIVE.

Sect. 1.—*Agreement of Adjectives.*

§ 462. An adjective agrees with its subject in class, number, and person; thus,

Umfana omkulu, a large boy; *indoda enkulu*, a large man; *abafana abakulu*, large boys; *umfana umkulu*, the boy is large; *ngi mkulu*, I am large; *ni bakulu*, ye are large.

Rem. 1.—Adjectives are used, as already stated § 130., in two ways,—as an attributive, and as a predicate; thus, in the above examples *omkulu, enkulu*, and *abakulu* are attributives; but *umkulu, mkulu*, and *bakulu* are predicates. For the difference in the prefix of the adjective as used in these two ways, and for an exhibition of the euphonic principles by which the prefix is affected, see §§ 133., 135.; also the tables 134., 136.

Rem. 2.—Sometimes the adjective is compounded with the noun, so that both noun and adjective make but one word, in which case the

adjective neglects to take the prefix; thus, *ubabakulu*, my grandfather; *umamekulu*, my grandmother; *impondombili namabunu namabuto a ka 'Mpande*, (there being) a league (literally, two horns) both Boers and the forces of Umpande.

Rem. 3.—The attributive almost always follows the noun to which it belongs, except *nye* and *onke*, which may be placed as well before as after. The predicate is occasionally placed before the noun, but more commonly after it. When a noun takes after it both a possessive pronoun and an adjective, the possessive usually takes the precedence of the adjective in position; thus, *nemfuyo yetu yonke i vela kuye ezulwini*, and all our wealth comes from him in heaven.

§ 463. The use of the adjective as a predicate in affirmative propositions, was stated in § 401. In expressing the negative of propositions of this kind:—

1. The adjectives *bomvu*, *banzi*, and *nzima*, and those whose root begins with *m*, as, *mnandi*, *mtoti*, take the negative *a* or *ka* before their affirmative form (see table § 136.); thus,

Inkomo a ibomvu, the cow is not red; *isango a libanzi*, the gate is not wide; *isikumba a simnandi*, the skin is not good.

2. Other adjectives, having as subject a noun of the first, third, or sixth class, singular, express the negative in the same way,—taking the negative *a* or *ka* before their affirmative form; thus,

Umfana ka umkulu, or *ka 'mkulu*, the boy is not large; *inkomo ka inkulu*, the cow is not large.

3. In all other cases, *i.e.*, excepting the adjectives *banzi*, *bomvu*, and *nzima*, and those in *m;* and excepting others when their subject is of the first, third, or sixth class, singular,—the negative is expressed by taking before it the negative *a* or *ka*, and also the simple pronoun in addition to the ordinary prefix; thus,

Itole ka li likulu, the calf is not large; *ka li libi*, it is not bad; *uluti ka lu lukulu*, the rod is not large; *ka lu lude*, it is not long; *abantu ka ba bakulu*, the people are not large; *ka ba bade*, they are not tall; *amadoda ka wa made*, the men are not tall; *ka wa madala*, they are not old.

§ 464. A table of adjectives declined as predicates in the affirmative was given § 136. In addition to what has been said in the last paragraph, and in §§ 135., 136., it may be of service to give a specimen table of—

Adjectives used as Predicates in the Negative.

SINGULAR.	1	Umfana'	ka 'mkulu	ka mubi	ka 'mnandi
	2	Ilizwi	ka li likulu	ka li libi	ka limnandi
	3	Into	ka inkulu	ka imbi	ka imnandi
	4	Isitelo	ka si sikulu	ka si sibi	ka simnandi
	5	Uluti	ka lu lukulu	ka lu lubi	ka lumnandi
	6	Umuti	ka umkulu	ka umubi	ka umnandi
	7	Ubuso	ka bu bukulu	ka bu bubi	ka bumnandi
	8	Uku ma	ka ku kukulu	ka ku kubi	ka kumnandi
PLURAL.	1	Abafana	ka ba bakulu	ka ba babi	ka bamnandi
	2	Amadoda	ka wa makulu	ka wa mabi	ka wamnandi
	3	Izinto	ka zi zinkulu	ka zi zimbi	ka zimnandi
	4	Izitelo	ka zi zikulu	ka zi zibi	ka zimnandi
	5	Izinti	ka zi zinkulu	ka zi zimbi	ka zimnandi
	6	Imiti	ka imkulu	ka imibi	ka imnandi.

REM.—From the foregoing examples and table, it will be easy to see what are the corresponding forms in accessory clauses, where the negative *a*, following the pronoun, takes the euphonic *ng*=*nga*, which also changes again to *nge*, by virtue of a coalescence between *a* and the vowel *i* from the substantive verb *bi*; thus, *abantu aba nga bi badala*, contracted, *aba nge badala*, people who are not old, or the people being not old; so, *ba nge bade*, not tall; *izinkomo ezi nge zinkulu*, cattle not large, or which are not large; *ezi nge zinde*, which are not tall; *ba nge mnandi*, they being not well; *zi nge bomvu*, they being not red; *li nge banzi*, it being not broad; *li nge likulu*, it being not large.

§ 465. When the subject is of the first or second person, the predicate adjective is put in juxtaposition with the simple form of the pronoun; and, to promote perspicuity, or ease and fullness of utterance, in accordance with principles already stated, the predicate adjective often takes also the same euphonic and prefix, which it takes in connection with personal nouns (*umuntu, abantu*, &c.,) of the first class, singular and plural respectively; thus,

The adjective *kulu*, used as predicate of *ngi*, takes the euphonic *m*=*ngi mkulu*, I am great; used as predicate of *si*, it takes the prefix *ba*=*si bakulu*, we are great. But *banzi*, *bomvu*, and *nzima*, and those adjectives whose root begins with *m*, take no prefix in addition to the pronoun, and require no euphonic; hence, *si banzi*, ye are broad; *ngi bomvu*, I am red; *ngi mnandi*, I am well; *si mnandi*, we are well.

§ 466. In illustration of remarks already made in the foregoing paragraphs, and for the aid of the learner, we

give various examples of the different kinds of adjectives, used as predicates with the first and second persons, in the following table:—

FIRST PERSON.		SECOND PERSON.	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Ngi mkulu	si bakulu	u mkulu	ni bakulu
Ngi mdala	si badala	u mdala	ni badala
Ngi mfutšane	si bafutšane	u mfutšane	ni bafutšane
Ngi mntinyane	si bantinyane	u mntinyane	ni bantinyane
Ngi mubi	si babi	u mubi	ni babi
Ngi mude	si bade	u mude	ni bade
Ngi mu'le	si ba'le	u mu'le	ni ba'le
Ngi bomvu	si bomvu	u bomvu	ni bomvu
Ngi nzima	si nzima	u nzima	ni nzima
Ngi mnandi	si mnandi	u mnandi	ni mnandi
Ngi mtoti	si mtoti	u mtoti	ni mtoti.

Rem.—Some of the foregoing examples, with the corresponding English, were given in § 137; thus, *ngi mdala*, I am old; *u mdala*, thou art old; *ni badala*, ye are old.

§ 467. This kind of simple proposition (§ 466., where the adjective is employed as predicate of the first or second person,) makes the negative by using *a* or *ka* before the pronominal subject; thus,

A ngi mkulu, I am not large; *a si bakulu*, we are not large; *ka si mnandi*, we are not well; *ka ni badala*, ye are not old.

Rem.—(*a*.) The second person singular often gives the semi-vowel *w* to the pronoun *u*; or it elides the negative *a* of *ka*, leaving only *k'* as a sign of the negative; thus, *a wu mkulu*, or *k' u mkulu*, thou art not great; *a wu mnandi*, or *k' u mnandi*, thou art not well. So, *a wu mude*, or *k' u mude*; *a wu mdala*, or *k' u mdala*.

(*b*.) Or the pronoun *u* may be hardened, and preserved by the use of *k* instead of *w*; thus, *a ku mdala*, *a ku mnandi*, &c.; and then, by dropping the negative *a*, and depending upon *k* as a sign of the negative, we have (as above, only with a different pointing,) *ku mdala*, thou art not old; *ku mnandi*, thou art not well.

§ 468. A noun used as an adjective, where there is no adjective of the required signification, is connected with its subject in one of three ways:—

1. Its initial vowel being elided, it is put, like *bomvu* and *nzima*, in juxtaposition with its subject; thus,

Ngi 'manzi, I am wet; *izembe eli 'butuntu*, a dull ax; *izembe li 'butuntu*, the ax is dull; *umkonto u 'bukali*, the spear is sharp; *se be 'lusizi labo abelungu*, those white people are in a sad condition.

2. It may be connected to its subject by the use of *na*, *with*, or *have;* thus, *izembe li nobutuntu*, the ax is dull; *si namaṅ'a*, we are strong; *ukuba a be nenkwatšu a godole*, so that he was numb and cold.

3. It may stand as a predicate nominative, and take a euphonic copula, if required, between itself and its subject; thus, *into i yixolo*, the thing is rough; *i'yala la be li yindilinga neniwadi i yisiiaba*, an orange was round and a book flat; *ilanga la be li kazimula li yindilinga*, the sun was bright and round.

§ 469. Where two or more adjectives belong to one noun they are put in juxtaposition one after the other, without a conjunction to connect them; thus,

Abantu ba kona bakulu bade;
The people of that place are large (and) tall.
Izinwele zabo zimnyama zi ya kazimula;
Their hair is black (and) glossy.
Izwe li'le, li nemiti emikulu, emide;
The country is beautiful, (and) it has large, tall trees.
Sa fika pansi kwentaba enkulu kakulu, ende kakulu;
We arrived beneath a very large (and) very tall mountain.
Ba puma be 'manzi be 'ma'liki'liki;
They came out wet (and) wasted.
Ilanga la be li kazimula li yindilinga;
The sun was bright (and) round.
Ba ḷala imikuba emibi emininginge;
They are beginning many bad practices.

§ 470. The second of two adjectives in succession takes the conjunction *na*, *and*, when the noun, to which that (second) adjective properly belongs, has been omitted; thus,

Wa tenga izitša ezintinyane nezikulu;
He bought small and large dishes, *i.e.*, some small and others large.

U nezingubo ezimnyama nezimflope;
He has black and white blankets, *i.e.*, some black and others white.

§ 471. In compound construction, where an adjective belongs to two or more subjects:—

1. It may agree with the nearest; thus,

E sa iabanga ukuba ukufa nezinlamvu za zimnandi;
Still thinking how food and fruit were sweet.

2. It may agree with neither in particular, but with the two taken together and considered as a plural; thus,

Zimnandi inyama nesinkwa;
Meat and bread are sweet, or sweet is meat and bread.
Nga bulala impofu na 'mpofu, za ba mbili;
I killed an eland and an eland, they were two.

Rem.—When two or more compound nouns signifying *grandfather, grandmother*, &c., as *ubabakulu, umamekulu, uyisekulu*, &c., are used in connection, the second element is sometimes separated, and put by itself either before or after both nouns (as *ubaba* and *umame*), yet without taking the usual prefix for the noun; thus, *wa bonga uyise nonina kulu*, he worshiped his grand father and (grand) mother, *i.e.*, his paternal shades; *ng' elemba nina abakiti okulu nobaba nomame*, I trust you our great both father and mother.

3. When the several subjects, to which an adjective belongs, are of different persons, the adjective commonly takes the plural form, and prefers the first person to the second, and the second to the third; thus,

Wena nami si batša, *or* mina nawe si batša, *or* si batša tina wena nami;
You and I are young.
Ni mflope wena naye nobabili;
Ye are white, thou and he both of you.

4. The adjective may agree with the more remote of two nouns, if that be the more prominent; and, for courteous or other reasons, it may prefer the third person to the first and second; thus,

Ilanga nenyanga li kazimula li yindilinga;
The sun and moon are bright and round.
Baniinyane bona nawe;
They and you are small.

§ 472. The Isizulu has several ways of avoiding, as it were, certain difficult forms of compound construction (like some in the above paragraph (§ 471.), which, though correct and convenient, are neither so common nor easy in this language as in the English). This is done:—

1. By putting the adjective in juxtaposition and agreement with the first subject, and subjoining the others; thus,

Li'le izwe lake, nomuzi wake, nezinkomo zake futi;
Beautiful is his country, and his kraal, and his cattle also.

2. By giving the adjective the general prefix *ku*, or *oku*, as referring to subjects of all classes, numbers, and persons; thus,

Ba bona isikwebu samabele nombila, ba 'Ya, be zwa kumnandi;
They saw an ear of amabele and maize, ate, and found them sweet.

3. By repeating the adjective and making it agree with each subject; thus,

Umzi wake umkulu, nezin'Yu zake zinkulu futi;
His kraal is large, and his houses are large also.

Rem.—Rules and examples given in § 448., where one noun is "governed" by several others, as also rules and remarks respecting the agreement of the pronoun §§ 502—506., may all be referred to, as being of the same class as those here given, and, hence, as affording each an illustration of the other.

§ 473. The adjective is often used alone, the noun with which it agrees being understood; thus,

Tina abamnyama be si ng' azi;
We black (people) did not know.

Rem. 1.—The noun to be supplied is sometimes known from the form of the adjective, or from general usage. Thus, when a native uses the adjective *abamnyama*, or *abadala*, &c., alone, it is easily seen that it belongs to *abantu* understood.

Rem. 2.—The noun to be supplied is often contained in a preceding clause; thus,

Imisebenzi yabo mikulu. Eminye si ya yazi, eminye si yi zwa ngendaba;
Their works are great. Some we know, of others we hear by report.

Izin'lobo ezimbili zemali zi nga fana; lapa olunye lu lungile, olunye lu nga lungile;
Two kinds of money may look alike; while one is good, and the other is not good.

Ndžalo izin'lobo zokupenduka zimbili; okunye ku lungile, okunye a ku lungile;
So there are two kinds of repentance; one is good, the other is not good.

U nga hamba u finyele kwe nga pambili imizi; nga fika kwe nga pambili emitatu;
You may go and reach villages on ahead; I arrived at three on ahead.

Rem. 3.—Adjectives taking the neuter or general prefix *ku*, or *oku*, are often used alone, referring not to any particular noun understood, but to some clause or general sentiment; thus,

Umpande u ya ku tukutela uma e zwa oku ndžalo;
Umpande will be angry if he hears such.

Si nesikati neziniwadi nabafundisi; okukulu pezu kwako kwonke, Umsindisi;
We have time and books and teachers; what is greater than all, a Savior.

Sect. 2.—*Of Degrees, and Particular Words.*

§ 474. *a.* In the Isizulu, as in other languages, a quality may be attributed to an object, with different degrees of intensity. When no intimation is made in respect to this particular, or where the quality is understood to be of the general average standard, it is said to be in the *positive* degree; thus,

Into enkulu, a large thing; *ngi mnandi*, I am well.

b. We may either compare a quality as existing in any given object, with the same quality as existing in other objects; or we may compare it with some assumed notion of the quality in general. When a given quality is represented as existing in one object with greater or less intensity than in another, or in the same object with greater or less intensity than usual, or with too great or too little intensity for a given purpose, it is said to be in the *comparative* degree; and when it is represented as existing in one object with the greatest or least intensity as compared with the same in other objects, or as compared with the average standard, it is said to be in the *superlative* degree.

Rem. 1.—Many of the following rules and observations apply to the expression of degrees by verbs, and adverbs, and by nouns, as well as by adjectives.

Rem. 2.—The degrees of comparison are more freely interchanged and mixed, and often used with less precision, in the Isizulu than in the English.

§ 475. The comparative degree is of two kinds. The one denotes the intension or remission, the more or the less, of the quality in view; and generally compares one object with another. This may be called the *definite* comparative. The other denotes a remission or modification of the quality considered, and has reference to the general average standard, without comparing one noun or subject with another. This may be called the *indefinite* comparative.

§ 476. I. The *definite* comparative degree is expressed in several ways:—

1. By placing the nouns in contrast, the noun compared taking the adjective in the positive degree; and the noun, with which the comparison is made, taking one or more prepositions, to show that the latter differs from the former in the intensity of the quality denoted by the adjective. These prepositions are—

(a.) The preposition *ku*, *to, from;* thus,

Le 'nkomo inkulu kwezinye;
This cow is large to the rest, i.e, is larger than the rest.

(b.) The prepositions *ku na-*, *to with*, i.e., *in comparison with;* thus,

Abantu se be tšaya umbila; e wona u su mkulu ku nenkomo;
The people now prize corn, which same is now more valuable than cattle.

U mi kubi ku nokuba a la'le ingalo neso;
He is worse off than if he were to lose an arm or an eye.

Loku ku ya ngokuba abaningi ba ya tanda kakulu olunye uto ku nokupenduka;
This is because most (men) love anything better than repentance.

Umtwana a nge be mninyane ku nokulalela umina;
The child can not be too small to obey its mother.

(c.) By means of the preposition *pezu* and its complement *kwa*, *above unto*, i.e., *more than;* thus,

Okukulu pezu kwa loku;
What is greater than this.
Izono zetu zi yizin'loni kakulu pezu kwesono esi yizin'loni sa lo 'mfana;
Our sins are much more shameful than the shameful sin of that boy.
Izingelosi zi tanda Utiino pezu kwokutandana, na pezu kwokutanda uluto olunye;
The angels love God more than they love one another, and more than they love anything else.

2. By the use of a verb; as, *ukwa'lula*, to surpass; *uku kula*, to grow; *uku gnila*, to be deep; *uku pangisa*, to speed; thus,

Si ya b' a'lula;
We are stronger than they.
Isifo sake sa kula;
He was worse,—literally, his disease increased.
Se be lungela uku ya ekubudžisweni oku gnilileyo;
They only prepare for a deeper perdition.

3. By having both nouns before the mind and attributing the quality in its simple or positive degree to one, without any direct reference to the other; thus,

Ku yipi inkomo enkulu na?
Which, or where is the large cow? *i.e.*, the larger?
I kona imiziki, inyamazana enkulu, kodwa a i ngangayo inkomo, inginyane;
Here are imiziki, a large (kind of) game, but it is not equal to the cow; it is small, *i.e.*, smaller than the cow.
Wa ti, indžuba ku 'Dingane i y' esabeka, iningi; ba ti, indžuba nawe u sa yi bangile, u nendžuba enkulu;
He said, the courage in Dingane is fearful; it is more than mine: they said, thou didst measure thy courage with his, and thine is the greater.
Ngokuba u ya la'la umpefumlo wake, a nga be e sa ba na 'si'lobo ezulwini, a nga be e sa ba na 'si'lobo 'ndao; okukulu ukuba e nga sa yi ku ba na 'si'lobo;
For he loses his soul, and has not a friend in heaven, nor any where else; and what his more, he never will have a friend.

§ 477. II. The *indefinite* comparative degree is denoted also in several ways:—

1. By the diminutive form of the adjective; thus, *isilwane esimpungana*, a greyish animal; *into im'lotšazana*, the thing is a little whitish.

2. By the use of the noun *iniozana* as an adverb=*a little, rather, somewhat, moderately;* thus, *ngi mnandi iniozana*, I am a little well, *i.e.*, (sometimes) I am better, (sometimes) I am not very well.

3. By the use of the adverb *kodwa, only, somewhat, rather;* thus, *i nama'la kodwa*, it is rather strong.

§ 478. The superlative degree sometimes makes a comparison between several objects, and signifies that the object to which the quality is attributed is distinguished by it above all the others, and hence that we have here the most or the least of such quality; in which case it may be called the *definite* superlative. Or it may signify that a quality exists in an extremely high degree, without instituting a direct comparison between one or more objects and several others; in which case it may be called the *indefinite* superlative.

§ 479. I. The *definite* superlative is denoted:—

1. By placing in contrast the nouns compared, as in the definite comparative, by means of *ku, ku na-, pezu kwa-*, or a verb, and applying the adjective *onke, all*, or *nye, the rest*, to that with which the comparison is made; thus,

Wa be mkulu ku nabo bonke abafana;
He was larger than all (or the largest of all) the boys.
Ba nga ɪabanga kakulu ngomtwana wabo o gulayo, ba pape kakulu ngawe ku nabanye bonke ben'lu;
They would think more about their sick child, and feel more anxious about you than about all the rest of the family.

2. By having several nouns before the mind, and attributing the quality either simply or in a heightened degree to one, without any direct reference to others; thus,

Li'le leli 'haši;
This horse is the most beautiful (of all).

Ukulunga okukulu Utixo wa si nika kona;
The greatest good that God gave us.

3. By the use of some noun or verb denoting extremity; thus,

Mina nga ngi ngo wamagxino abantwana;
I was the youngest of the children.
Noto e nga gxina uku lu tšo kuye;
And the last thing which I said to him.

§ 480. II. The *indefinite* superlative, which might also be called the superlative by eminence, may be denoted:—

1. By the neuter or general form of the adjective *onke=kwonke, wholly, altogether;* thus, *Utixo o pezulu kwonke*, the most high God.

2. By using the adverb *kakulu* after the adjective; thus, *u nesineke esikulu kakulu*, he is very careful,—literally, he has very great care.

3. By means of the verb *uku nlaba, to excel, be supreme*—

a. The adjective taking the form of an abstract noun in the locative case; thus,

Izinkomo za lo 'muntu zi nlabile ebu'leni;
This man's cattle are out of reach in beauty.

b. The adjective may take the form of the noun to which the quality is attributed; thus,

Zin'le zi nlabile izinkomo za lo 'muntu;
Beautiful to the extreme are the cattle of this man.

4. By a kind of irony, making use of the negative formula *a si*—

a. The root of the adjective being used with the verb *uku ba*, to be; thus,

A si ko nokuban'le lezi 'zinkomo;
These cattle are not beautiful, *i.e.*, they are exceedingly beautiful.

b. The adjective may agree with the noun; thus,

A si nokuba zin'le lezi 'zinkomo ;
These cattle are not beautiful, *i.e.*, they are, &c.

c. The noun only may be used with the negative *a si;* thus,

A si 'n'yala nonyaka ndže ;
There is no famine this year, *i.e.*, the famine is very great, &c.
Au ! a si ko nokulibala ;
Oh ! there is even no delay, *i.e.*, there is very great delay.

§ 481. The quality or relation of *similitude,* which we denote in English by the adjective *like,* may be expressed, in the Zulu, in several ways :—

1. By *ndženga;* thus,

Lo 'mfana a be nekaya eli lungileyo ndženg' elako ;
(That) this boy should have a good home like thine.
Ma si nga bi ndženg' abadala betu ;
Let us not be like our ancestors.

2. By the *causative* form of the verb and the preposition *ku;* thus,

Uma Utixo si m tandisa kwabazali betu em'labeni ;
If we loved God as much as we do our parents on earth.

3. By the use of the verb *uku fana,* to resemble; thus,

A mu ko umuntu o fana nezingelosi ngomzimba ;
Nobody resembles the angels in respect to the body.
Um'langa wa kona u fana nezinti zesiswebu, a wu fani nowa lapa ;
The reed of that place is like whip-sticks, it is not like (the reed) of this place.

4. By the use of the verb *uku ti,* or *uku ba,* in the potential mode; thus,

Ku nga ti inyoni, it resembles a bird ; *ku nga ba uyena,* it seems to be the very same (person) ; *u ya bona upondo ku nga ti upondo lwenkomo,* you see the horn is like a cow's horn.

§ 482. The relation of *equality* is generally denoted by a verb ; sometimes by a preposition :—

1. By the verb *uku lingana;* thus,

Imiti i lingene, the trees are equal ; *intambo i ya lingana noluti*, the cord is equal to the rod.

2. By the verb *uku lungelana*, or some other form of the same verb ; thus,

Zi lungelene, they are equal to each other; *obani nobani ba lungelene*, so and so agree together.

3. By the preposition *ndženga*, see § 481., 1. ; also by *nganga*, see § 483., 2.

§ 483. The quality or relation of *nearness* is expressed in several different ways, according to the kind of approximation to be signified :—

1. By *ıitša*, or *ponsa*, in the sense of *nearly, almost*, or "*had like*,"—with the infinitive; thus, *ba ıitš' uku fa*, they almost died ; *ngi pons' uku wa*, I almost fell.

2. By the preposition *nga*, generally in its reduplicated form=*nganga*, in the sense of *like, as, about;* thus,

Na ke na bona ifu lotuli na ? izono zetu zi zingalo ;
Did you ever see a cloud of dust ? our sins are quite like it.

Ngi ngangaye ;
I am like him, *i.e.*, I am about his age, size, or strength, according to the connection.

I kona imiziki, inyamazana enkulu, kodwa a i ngangayo inkomo ;
Here are the *imiziki*, a large (kind of) game, but not equal to the cow.

Ba nga ba ngamakulu amatatu ;
They might be about three hundred.

Rem. 1.—A supposed or contingent number, marked in English by the use of *about*, is sometimes put in the predicate nominative after *uku ba* in the potential mode ; but more frequently in the locative either with or without the potential *nga ba ;* thus,

Ukubalwa kwazo kwa ku nga ba ikulu ;
Their number might be about a hundred.

Izitungu zi nga ba sezinkulungwaneni ezimbili—*or*, zi nga ba izinkulungwane ezimbili ;
There may be about two thousand bundles.

Rem. 2.—The preposition *eduze, near*, is sometimes used like *nga*, or *nganga*, and occasionally in the sense of *ponsa*.

Sect. 3.—*Numerals.*

§ 484. The cardinal numbers from *one* to *four* are denoted by the numeral used as an adjective,—the numeral taking a prefix, like other adjectives, according to the noun to which it belongs; thus,

Wa hamba namanye amadoda amatatu;
He went with three other men.
Nga 'sikati ba be babili ndžena;
There were two or so at a time.
Ba ya nika izinkomo ezintatu;
They give three cows.
In'ela yen'liziyo a yi yinye;
The way of the heart is not one.

Rem.—When the numeral is used as a factitive object (§ 491., 4.), its prefix is often omitted; thus,

Wa 'lala izinsuku za ba mbili;
He remained two days.
Nga 'lala izinyanga za ba ne;
I remained four months.
Nga 'lala umnyaka wa ba munye—*or*, wa ba 'nye;
I remained one year.
Nga bulala inyati za ba mbili;
I killed two buffaloes.
Si tanda uku hamba ngen'ela i be 'nye;
We wish to go by one way.

§ 485. The numeral *five* (*'lanu*, nominal form *isi-'lanu,*) may be used either as a proper adjective, or as a noun for an adjective:—

1. As an *adjective;* thus,

Se be fikile abantu aba'lanu;
Five persons have arrived.

2. As a *noun* for an adjective; thus,

Wa fumana amadoda a yisi'lanu;
He met with five men.
Ngi ya ku zuza imali isi'lanu ngenyanga;
I shall get five shillings per month.

§ 486. From *six* to *nine* the numeral may retain its verbal character (§ 140., 2.), and agree with its noun

like other verbs; or it may take the form of a noun (§ 142.), and as such be connected to its subject, like *isi'lanu*, by means of the relative pronoun and the euphonic *y*:—

1. In its *verbal* character; thus,

Amašiline a kombisa a lingene nenkomazi na ?
Are seven shillings equal to a milch cow ?

2. As a *noun;* thus,

Wa tenga izinkomo ezi yisikombisa;
He bought seven cattle.
Sa fumana abantu aba yisitupa;
We found six persons.

§ 487. The numerals from *ten* and upwards are nouns; and in many instances their construction (as also that of numerals under ten, when they take the form of a substantive,) does not differ from the construction of other nouns used as adjectives. Indeed, any numeral having the form of a substantive may be used in most of the ways in which other nouns are used.

§ 488. I. A numeral noun may be used as the nominative, whether as subject or predicate of a proposition:—

1. As a *subject* nominative; thus,

A kona amašumi amatatu;
There are thirty,—literally, three tens.

2. As a *predicate* nominative; thus,

Ekupumeni kwabo ba ti ba ba amašumi amane nesi'lanu; ngasemva wa ba kona omunye wa bala ngomlibelo wokutatisitupa; ngako ba ba 'mašumi amane nesitatisitupa;
When they came out they said they were forty-five; afterwards there was another who signed at the close of the sixth (day), hence they were forty-six.
Tina, abe si ti e be si ka Keristu, si 'mašumi amane nane;
We, who have professed to be Christians, are forty-four.

§ 489. II. A numeral, as a noun in apposition; thus,

U za ku biza izinkomo amašumi ama'lanu ;
He will demand fifty head of cattle.
Kwa ti ukuba ba 'langaniswe en'ľwini yokusonda, beka, amašumi ama'lanu nantatu, isifazana ;
It came to pass when they were assembled in the house of worship, see, fifty-three women,—or a company of women fifty-three in number.

§ 490. III. A numeral, as a noun in the genitive; thus,

Ng' amukele inkomo yamašumi amatatu ;
I received a cow of thirty, *i.e.*, a cow worth thirty shillings.
Be za nemikundžana yamašumi a kombile na mine ;
They came with boats of seventy-four, *i.e.*, with seventy-four boats.

Rem.—A cardinal number used in this way generally denotes a series, rank, or order, and hence forms an ordinal (see § 144.) ; thus, *indao yesibili*, the second place ; *umei wesikombisa*, the seventh kraal ; *sa fika ngosuku lwesibili ; ngolwesitatu ba fika bonke*, we arrived on the second day (Tuesday); on the third they all arrived.

§ 491. IV. As a noun in the accusative, with either a verb or a preposition, and both as a suffering and as a factitive object :—

1. With a verb ; thus,

Izin'ľovu za ba 'mašumi, kodwa a ngi landelanga ka'le amašumi ezin'ľovu ;
The elephants were tens, but I did not count carefully the tens of elephants.

2. With a preposition ; thus,

Ba ya fika na kwamatatu ;
They reach even to thirty (head of cattle).
Lo 'msebenzi u lingene namašumi amabili ;
That job is equal to (or worth) twenty (shillings).

3. As a suffering object ; thus,

Kodwa a ngi landelanga ka'le amašumi ;
But I did not count the tens carefully.

4. As a factitive object ; thus,

Izinsuku zi be 'mašumi 'mabili zi ve nga 'n'lanu, si fike isikati soku'langana ;
(Let) the days be twenty-five, and the time comes for meeting.

Tata izinkabi zi be išumi;
Take oxen let them be ten, *i.e.*, take ten oxen.

Rem.—There are many examples somewhat similar to the above, where a rigid adherence to the form of *grammatical* construction would lead us to put the numeral under the head of predicate nominative, the subject nominative being found in a pronoun, either simple or relative, in agreement with the noun enumerated; while a regard to the *logical* construction would rather dispose of such numerals by referring them to the class of factitive objects, as above, and as further illustrated in the examples which follow; thus,

Wa piwa izinkomo inkosi zi 'mašumi amabili;
He was given cattle by the chief two tens, *i.e.*, the chief gave him twenty head of cattle.
U funa amapaunde a yišumi;
He wants pounds which are ten.
U tupile izinyoni ezi yisikombisa;
He has caught seven birds in a snare.
Sa funyanisa abantu be batatu;
We found persons being three.

§ 492. V. As a noun in the locative case; thus,

Ba ya lobolisa kakulu ndžalo, na semašumini; ba ya fika na kwamatatu futi;
So dear do they sell (a woman for cattle), even to twenty (head); moreover they go even to thirty.
Ekulwini ku bizwa ošiline abatatu;
It costs three shillings a hundred.

Rem.—Many of the examples before us show that a given number is often expressed by a noun and an adjective; thus, *amakulu amabili*, two hundred; *izikombisa ezitatu*, three sevens, *i.e.*, twenty-one.

§ 493. The ordinal numbers are denoted by the cardinal, put, generally, in the genitive; but sometimes in juxtaposition with the relative of the noun specified:—

1. By the cardinal in the genitive; thus,

Be za ku ganana ngomsumbuluko wokuțala wenyanga entša, Umatši, ngalolu 6 usuku;
They are to be married on the first Monday of the new month, March, on the sixth day.
Kwa vela itole lenkabi, si batatu, ku yinsizwa yesitatu, e ya memeza ya ti, Nansi inkomo yami;
There came a yearling ox, we being three, (of whom) the third was a young man, who shouted out, Here is my animal.

Kwa 'lalwa izinyanga ezimbili nenɪienye yenyanga yesitatu. * Kwa pela inyanga leyo yesitatu, ku te ekutwaseni kwenyanga yesine, i se 'nɪinyane, ya fika impi;

There was resting two months and part of the third month. * That third month ended, and at the beginning of the fourth month, it being still small (*i.e.*, the moon), the commando arrived.

2. By a cardinal number in juxtaposition with the relative of the noun specified; thus,

Sa funyanisa abantu be batatu, ku ngumfana o 'bune;
We fell in with three persons, a boy making the fourth.
Ku yitole eli 'butatu;
It is the third calf.
Sa 'lala izinsuku za ba 'mbili, sa hamba ngalo 'butatu;
We rested two days, we went on the third.

§ 494. To denote the force of the distributive adjective *each*, signifying two or more taken separately, use is made of the demonstrative pronoun; thus,

Yilowo umuntu u nokwa'luka en'liziyweni yake ndženga sebusweni;
Each man has (some) peculiarity in his mind as well as in his face.
Kwa se ku ngulowo 'muntu e se hambe e funa abantu bake;
Then each man went in search of his own people.

§ 495. As to the distributive adjective *every;*

1. When not so much the single persons or things, as generality, or one aggregate, is to be signified, the force of *every* is expressed by *onke*, with the noun in the plural; thus,

U ya z' azi izinto zonke na? Do you know every thing,—literally, all things?

2. When *every* is used not only to include the whole number of persons or things, but also to signify each one of them taken separately, the aggregate is denoted by the use of *onke;* and the distribution or individuality, by the use of *nye*, eliding the initial vowel of its prefix, and placing before it the preposition *nga* without contraction or coalescence (§ 499.); thus,

Izinkomo wa zi nika ku 'zinɪeku zake zonke nga 'zinye;
He gave cattle to every one of his servants.
Yebo, ba suka bonke nga 'banye, ba vumelana ka'le ngabo ubutšwala;
Yes, they every one arose, and agreed perfectly concerning beer.

§ 496. 1. The force of the adjective *either* is expressed in the same manner as *each* (§ 494.), that is, by the use of the demonstrative pronoun; thus,

Yilowo umuntu ku tina a nga hamba ngenye in'ela uma e nga sa hambanga ngenye;
Either man of us can go either the one way or the other.

2. The adjective *neither* is denoted by the use of *na* and the adjective *nye*, the initial vowel of the prefix of *nye* being elided; thus, *a ba yanga na 'munye*, neither of them have gone.

§ 497. The adjectives *one, another; some, others; any, no, none*, are generally expressed by the use of *nye*.

1. When *nye* denotes a *single* person or thing (in distinction from two, three, or more), the initial vowel of the usual attributive prefix (*a, e*, or *o*,) is elided, making the attributive prefix the same as the predicative, even when the adjective is used as an attributive; and, again, generally, if the noun with which it agrees be in the genitive, or be governed by a preposition, its initial vowel is elided; and the genitive *a*, or the final vowel of the preposition is left, in its integrity, without elision or coalescence (§§ 450., Rem.; 457., Rem.); thus,

A hambe, umzi wa 'mtu 'munye; a hambe, (umuzi) wa 'mtu 'munye;
(They say) he goes on (and finds) a kraal of a single person; goes on (and finds) a kraal of a single person.
Ba memeza nga 'lizwi 'linye;
They shouted with one voice.
Kwa funyanwa išumi 'linye;
There was found a single ten.
Wa 'lala kona inyanga ya ba 'nye; kwa ti ngenyanga yesibili a fika amabuto;
He remained there one month; and on the second month soldiers arrived.
Ba sebenza usuku la ba 'lunye;
They worked one day.

2. But when *nye* is used indefinitely to signify *some* or *any;* or used to denote persons or things which are diverse or opposed, where *one* is contrasted with *another*, and *some* with *others;* and also where it is used to denote reciprocation or mutuality, it takes the full attributive prefix :—

(a.) Used indefinitely=*some* or *any;* thus,

Ku te ngolunye usuku nga ya Elovu ;
It came to pass one day I went to the Ilovu.

Zi kona izintaba emazweni amanye, ezi vut' umlilo omkulu ; ngesikati esinye u bulala abantu nemizi yabo ;
There are mountains in some countries, which emit much fire ; sometimes it destroys people and their villages.

(b.) Denoting *diversity, opposition,* or *contrast,*= *one, another; some, others; various, different, several;* thus,

Wa tuma amabuto ake elizweni elinye ;
He sent his soldiers to another country.

Amabuto ake a be 'lasela ezizweni ezinye ;
His soldiers were making war upon other tribes.

Amabuto a ku zwa, amanye a nanela ; amanye a dabuka ; amanye a džabula, ngokuba ngosuku olunye wa be bulala amašumi abantu ngensuku inye ;
The soldiers hearing it (the death of Chaka), some were thankful; some were sorry; others rejoiced, because occasionally (literally, on some day) he would kill tens of people at a time (literally, in one day).

Izinlobo ezimbili zemali zi nga fana, lapa olunye lu lungile, olunye lu nga lungile ;
Two kinds of money may look alike, while one is good, the other not good.

Sa suka sa ļuba izimbuzi, omunye wa ļuba eza kwabo, nomunye eza kwabo, sonke sa hamba ;
We started and drove the goats, one drove theirs, another theirs, and we all went.

Kwa ze kwa sa ngelinye ilanga ;
Until it dawned the next day.

(c.) Denoting *reciprocation* or *mutuality,*=*each other, one another, nye* is repeated and coupled by *na,* and usually employed with a verb in the reciprocal form ; thus,

Ba lwa ba bulalana omunye nomunye ;
They fought and killed each other.

§ 498. 1. The Isizulu expresses *somebody* and *anybody*:—

(*a.*) By *umuntu;* thus,

U ye za umuntu, somebody is coming; *a ngi boni 'muntu*, I do not see anybody.

(*b.*) By *ubani;* thus,

Wa zitšo yena nokuti u ngubani ;
He thought himself to be somebody.
Ma ku tunywe ubani nobani ;
Let somebody or other be sent.

2. To denote *something* or *anything*, *into* is generally used in the affirmative, and *uluto* in the negative; thus,

Ngi funa into emnandi, I want something sweet; *a ngi boni 'luto*, I do not see anything.

3. *Some*, in the sense of a portion, is denoted by *inmenye;* thus, *inmenye yezinkomo ba yi tabata*, they took some of the cattle.

§ 499. The distributive numbers, *singly*, *by twos*, *by threes*, or *one by one*, *two by two*, &c., are denoted by the preposition *nga* in full simple form, with the numeral in either its radical or its predicative form (§§ 495., 2.; 497., 1.):—

1. In its radical form; thus,

Izinkomo zi hamba nga 'nye, the cattle go one by one, or singly; *zi hamba nga 'mbili*, they go by twos, or two by two; *zi hamba nga 'ntatu*, they go by threes.

2. The numeral may take the predicative prefix, that is, have the initial vowel of the attributive form elided; thus,

Izinkomo zi hamba nga 'zimbili, the cattle go by twos; *zi hamba nga 'zintatu*, they go by threes.

§ 500. 1. Adjectives or pronouns used in a partitive sense often dispense with the use of a word to signify

the whole; and when a word signifying the whole is used, it is put sometimes in the genitive, and sometimes in the accusative, unless, perhaps, what is here called the accusative may be regarded as a peculiar abridged form of the genitive (see § 441., Remarks 2 and 3); thus,

Ngi nga buza kwomunye wemu, I would ask one of you; *a mu ko no yedwa kuzo (izingelosi) owa ke w' ona*, no one of them (the angels) ever did wrong.

2. The remarks upon the usual form and probable derivation of the collective numerals, *bobabili, bobatatu, bobane*, &c., signifying, *both, all three, all four*, &c., (see § 146.,) show also the manner in which they are used;—in addition to which, however, we give here a few examples; thus,

Ni za ku zi kumbula zontatu na? will you remember them all three? *kwa ku bikwa ku bona izindaba bobabili*, affairs were reported to them both; *yeboke, laba ba wela bobane, ba hamba*, yes, these crossed over all four, and went.

CHAPTER IV.

SYXTAX OF THE PRONOUN.

§ 501. Remarks.—1. Many of the rules for the construction and use of the noun are equally applicable to the pronoun. (§ 431.)

2. Between the adjective and the pronoun there is often a sameness in the laws of agreement; nor is this strange, since they are all based upon the one reflective principle which runs through the whole language, and gives harmony, strength, and precision, to all its parts. (§§ 472., Rem.; 507.)

3. The Zulu pronoun is not always rendered into English, since this would sometimes sound harsh and

pleonastic; it would be wrong, however, to infer that there is any real pleonasm in its use as found in the Isizulu. (See §§ 307., 507.; also Verbs § 309.)

Sect. 1.—*Agreement.*

§ 502. A pronoun agrees with its subject, the noun or pronoun which it represents, in class, number, and person; thus,

Umfana u hambile, the boy he has gone; *abafana ba hambile*, the boys they have gone; *inkosi i hambile*, the chief he has gone; *umkonto wami*, my spear; *izingubo zabo*, their blankets; *leli ilizwe*, this country; *lezo izinto*, those things; *izinkomo ezi tengiwe*, cattle which were bought. See also §§ 155., 159., 161., 170., 176., and other parts of Chapter IV., Part II.

§ 503. The pronoun sometimes agrees virtually or logically, but not grammatically, with its subject; thus,

Si zwile ngesinye esikulu (isizwe), Amangisi, ukuba ba be semnyameni;

We have heard of one large (tribe), the English, that they were in darkness.

Kwa ti ngensuku eza ʇulayo, s' amkela inɪwadi;

It came to pass on a day which (with other days) have passed by, we received a paper.

Rem. 1.—We sometimes meet with a kind of mixed construction, where the agreement of the pronoun is partly logical and partly grammatical, or partly both together; thus,

Inkosi nenkosikazi ya funa ukuba ba bone umlungukazi nengane; ya ti a ba bonanga be m bona umlungukazi nengane. Nembala w' aziswa umlungukazi nengane;

The king and queen wished that they might see the white woman and child; they said they never had seen a white woman and child. And indeed the white woman and child were made known.

Amakolwa a ʇalile uku tenga izinɪwele. Ba sebenza ngezinkabi zabo; zi ti izinsizwa ba zi kwele;

The believers have begun to buy wagons. They work with their oxen; and the young men ride them.

Rem. 2.—The speaker's idea sometimes undergoes a change, or he varies the construction of a sentence either designedly or otherwise; by reason of which the pronoun may fail to agree with the noun; thus,

U ti, ma i ʻlatšelwe lezi ʼzinkomo ezi ka ʼbani;
He says, let these cattle of so and so be slaughtered.—Here the *inyanga* (doctor) makes the ghost begin his demand by asking for *il* (one cow) to be slaughtered; but before completing the request he puts the noun in the plural and calls for several.
Ku ngokuba (izizwe) a z' azi ngemipefumlo. A b' azi ukuba ba tengwa ngegazi na ngobuʻlungu;
It is because the tribes are ignorant of souls. They (people) do not know that they were redeemed with blood and suffering.

§ 504. 1. The general or neuter pronoun *ku (kona, oku, loku,* &c.,) may be used in reference to a noun of any class, number, or person; thus,

Inkomo se ku ngeyenu, the cow since it is yours; *ma ku puma yena o gulayo,* let him who is sick come forth.

2. *Ku,* at the beginning of a sentence or clause, is often used in a manner called *expletive,* and answers to the English use of *there* in the like situation; thus,

Kwa be kona abantu abatatu;
There were present three persons.
Kwa fika izigidžimi kù ʼbantu bonke;
There came messengers to all the people.

3. *Ku* is often used out of politeness, or to avoid the appearance of impertinence, individuality, or offensive precision; thus,

Ku handžwapi na?
Where is it walked, *i.e.*, where are you going?
Se u buyele enʻlwini, se ku tatwa umkonto, se ku punywa nawo;
Then he went into the house, then there was taking the spear, then there was going out with it, *i.e.*, he took the spear and went out with it.

4. *Ku* is often used like *it* in English:—

(a.) To represent a phrase or sentence; thus,

Ku tiwe, izikati ezi ʻitakele a zi buyi;
It is said, time wasted does not return.
Nokuba be ʻlekisa ku yena, a ku ngenanga loko enʻliziyweni yake;
And when they laughed at him, that (their laughing at him) did not enter his heart, *i.e.*, did not affect him.

Kwa tiwa, ma ba goduke;
It was said, let them go home.

(b.) To represent the subject of a proposition when the nominal subject is placed after the predicate; thus,

Ma ku ʻYe oyise, ba si pe imfuyo eningi, ukuze ku sinde izingane zetu nati;
Let the paternal shades eat, and grant us much wealth, so that our children may be saved with us, *i.e.*, that we and our children may escape death.

Uma se ku tšo abaninizo ndžalo;
If the owners say so.

Se kwetwasile ʻlobo;
When the summer has set in.

(c.) To express a general condition or state; thus,

Ku nani loku na? what of this? *ku makaza*, it is cold; *se ku mnyama*, it is dark.

§ 505. In compound construction where the pronoun stands for two or more nouns:—

1. The pronoun may agree with the nearest; thus,

Izizwe ezinye nabantu abanye a ba kataleli imipefumlo yabo;
Some tribes and some people (they) do not care for their souls.

Rem.—Where there are two or more nouns, one of which (the second or last) is put in apposition with the others, the pronoun generally agrees with the first, but sometimes with the second or last; thus,

Nga ʻlangana nabantu, indoda nezinsizwa ezimbili; ba fika ba ngi bingelela;
I met people, a man and two young men; they came up and saluted me.

Nabantu abakulu bonke, izinduna ezinkulu za m ʻluka (Udingane) za m tanda Umpande;
And all the great men, the great captains (they) deserted him (Dingane) and joined Umpande.

Ma si bonge Inkosi yetu Uyehova o sezulwini;
Let us praise our King the Lord who is in heaven.

2. The pronoun may agree with neither noun in particular, but with the two taken together and considered as a plural, either as persons or things; thus,

Inkosi nenkosikazi ba twalwa ema'lombe abantu ;
The king and queen (they) were carried on the backs of the people.
Nembala ba 'langana Umanemane nenduna ;
And indeed Umanemane and the captain (they) became associates.
Kwe zwakala ku tiwa, amabuto, noMpande, namabunu ba ye za ;
It was reported saying, the soldiers, Umpande, and the Boers (they) are coming.

3. When the several subjects are of different persons the pronoun generally takes the plural form, and prefers the first person to the second, and the second to the third ; thus,

Yena nami si ya ku bala ;
He and I (we) will write.
Mina nabo si balile ;
I and they (we) have written.
Nina nabo ngi ya ni tanda ;
You and them I love (you).
Ku ndžani si misa isikati tina nabafundisi betu na ?
How would it be, should we fix a time we and our teachers ?

4. The pronoun may agree with the more remote of two nouns, if that be the more important ; or, again, if it be in the plural, and such that its pronoun may properly include the other (succeeding) nouns ; and, for euphonic or other reasons, it may prefer (the form of) the third person to the first and second ; thus,

Abafundisi nenduna ba puma emkundžini ;
The teachers and captain (they) came out of the ship.
Bona nawe ba be 'lutšiwe ;
They and you (they) had been punished.
Wena naye no ba ni hambile ;
You and he (ye) will have gone.

§ 506. Difficult varieties of compound construction, like some of the examples in the foregoing paragraph, are often avoided, as in adjectives (§ 472.) :—

1. By introducing one noun and a pronoun agreeing with it, and subjoining the others ; thus,

Abelungu ba fika nezinlwele namahaši ;
The white men (they) came, and wagons and horses.

Si te si fika a be se e mukile amahaši nezinkomo;
When we arrived (they) the horses and cattle had already gone.
Kwa ti Udingane wa puma kwokuʻlwa wa hamba ebusuku, namabuto ake, nezinkomo, nabantu bonke;
And Dingane went out in the evening and traveled all night, and his soldiers, and cattle, and all the people.
Amagedža si ya wa dinga nembeu futi;
We are in need of (them) picks and seed also.
Sa yi tenga ingubo nobuʻlalu;
We bought (it) a blanket and beads.

2. By making use of the general pronoun *ku*, which may stand for a noun of any class, number, or person, and for any number of nouns; thus,

Abantu nezinkomo ku ya ku guʻlulwa inkosi kwonke;
The people and cattle will all be removed by the chief.
Amatole neziinbuzi kwa bulawa izimpisi kwonke;
The calves and goats were all killed by the wolves.
Ku ya ku buba abantu nezinkomo;
People and cattle must perish.
Amasi nesinkwa ngi ya ku tanda kwokubili;
I like both *amasi* and bread.
Ku ngokwako umbuso namanʻla nobukosi;
It is thine the kingdom and power and glory.

3. By repeating the pronoun and varying its form according to the class, number, and person, of the noun to which it refers; thus,

Umbuso u ngowako, namanʻla a ngawako, nobukosi bu ngobako;
The kingdom it is thine, and the power it is thine, and the glory it is thine.

Sect. 2.—*Personal Pronouns.*

§ 507. 1. The personal pronoun of the Isizulu is used not only as a substitute for a noun, but also as a complement to it (§ 149). Its office as substitute is really required only when the noun itself is omitted: but as a complement, its office is equally important, whether the noun be omitted or not; for in the latter capacity it serves to define the noun, to show its rela-

tion to some other word, or else to show the relation of some notional word, as the verb, to the speaker.

2. In its own form, the pronoun gives us, if not the body, at least an image or a reflection of the incipient of the noun for which it stands; and, in the simple form used as the nominative, this pronominal reflection—this image of the noun—amounts, in many respects, to the same in the Isizulu, as verbal inflection in the English and some other languages. (§§ 501., 307.)

A.—THE PRONOUN USED AS A SUBSTITUTE.

§ 508. The Zulu pronoun used as a substitute for a noun, or to denote personality, does not differ essentially from the same class of words in the English and other kindred tongues.

§ 509. I. The pronoun may be used in its simple form as the subject of a proposition; and in either its simple or its definitive form as a predicate. (§ 397.)

1. As a subject, or nominative; thus, *ngi ya tanda*, I do love; *ba sebenza*, they work; *si fikile*, we have arrived.

2. As a predicate:—(1.) In the affirmative (§ 316., Rem. 3.)—

a. Singular; thus,

Ku ngimi, it is I; *or* i mina, it is I.
Ku nguwe, *or* u wena, it is thou.
Ku nguye, *or* u yena, it is he, she, or it.
Ku yilo, ku ngilo, *or* i lona, it is he, she, or it.
Ku yiyo, *or* i yona, it is he, she, or it.
Ku yiso, *or* i sona, it is he, she, or it.
Ku yiwo, *or* i wona, it is he, she, or it.
Ku yibo, *or* i bona, it is he, she, or it.

b. Plural; thus,

Ku yiti, *or* i tina, it is we.
Ku yini, *or* i nina, it is ye.
Ku ngabo, *or* i bona, it is they.
Ku ngawo, ku yiwo, *or* i wona, it is they.
Ku yizo, *or* i zona, it is they.
Ku yiyo, *or* i yona, it is they.

(2.) In the negative (§ 316., Rem. 4.)—

a. Singular; thus,

A ku ngimi, it is not I.
A ku nguye, a si nguye, a si ye, *or* a si yena, it is not he, she, or it.
Ku nge ngimi, it not being I.
Ku nge siye, it not being he, she, or it.

b. Plural; thus,

A ku so tina, it is not we.
Ku nge so tina, it not being we, &c.

§ 510. II. The personal pronoun, as a substitute for a noun, may be used as the object of either a verb, or of a preposition.

1. In either its simple or the definitive form, as the object of a verb; thus,

Ngi ba tanda, or *ngi tanda bona*, I love them; *ba ngi tanda*, or *ba tanda mina*, they love me.

2. In either its conjunctive or its definitive form, as the object of a preposition; thus,

Ba buza kuye, or *ku yena*, they asked of him; *wa beka kubo*, or *ku bona*, he looked at them; *ngi ya sebenza ngayo*, or *nga yona*, I work with it.

§ 511. III. 1. The personal pronoun may be used in either its possessive or its definitive form as a substitute for a noun in the genitive; thus,

Inkomo yami, or *inkomo ka mina*, my cow; *izwi labo*, *la bona*, or *li ka bona*, their word.

2. *(a.)* The possessive pronoun usually follows the noun which it limits. But when prominence or emphasis is required, it is placed generally before, but sometimes after the noun; in which case, and also when the limited noun is omitted, the inversion or omission is indicated by introducing the initial element of the noun's relative, *a*, *e*, or *o*; thus,

Owami umfana, my boy; *owami*, mine; *owetu*, or *owa kiti umfana*, our boy; *owetu*, or *owa kiti*, ours.
Elako itole, thy calf; *elako*, thine; *elenu*, or *ela kini*, yours.

Eyake inkomo, his cow; *eyake*, his; *eyabo*, or *eya kubo*, theirs.

Abami abantu, my people; *abako*, thine; *abetu*, or *aba kiti*, ours; *abenu*, or *aba kini*, yours.

Awami amatole, my calves; *awami*, mine; *awa kiti*, ours.

(*Indoda*) *elayo ikanda*, his (the man's) head; (*amadoda*) *awawo amakanda*, their (the men's) heads.

Umuntu a nge zilonde ngokwake ukwenza;
A man cannot keep himself by his own act.

Enʻlwini yesikutali inʻlala i ya lunguza, i ʻlule, i ye kweyevila;
Famine casts a wistful look at the home of the diligent, passes on, and goes to the sluggard's.

Li ti (iʻlozi), loku izinkomo ezami u zi piwe imina;
Says he (the ghost), since my own cows were given to you by myself.

Si ya funa uku zwa inʻlalo yenu; na ti si ya vuma uku ni tšela eyetu;
We want to know your mode of life; and we also are willing to tell you ours.

E ni yi zwile inʻlalo yetu, ma si zwe eyenu;
Since ye have heard our manner of life, let us hear yours.

(Umpande) wa m nika elake Umbulazi;
He (Umpande) gave Umbulazi his (*izwe*, country).

(b.) **When this form of the possessive pronoun is made the predicate of a proposition, the affirmative usually takes the euphonic copula *ng* (§ 444., Rem.); thus,**

Affirmative, *ku ngokwami*, it is mine; negative, *a ku si ko okwami*, it is not mine.

Affirmative, *ku ngokwako*, it is thine; negative, *a ku si ko okwako*, it is not thine.

(*Inkomo*) *i ngeyake* (*umuntu*), it (the cow) is his (the person's); *a i siyo eyake*, it is not his.

(*Ilizwe*) *li ngelayo* (*inkosi*), it (the country) is his (the chief's); *a silo elayo*, it is not his.

(*Abantu*) *ba ngabayo* (*inkosi*), they are his; *a ba sibo abayo*, they are not his.

(*Izinkomo*) *zi ngezabo* (*abantu*), they are theirs; *a sizo ezabo*, they are not theirs.

Ni ngabami, ye are mine; *a ni sibo abami*, ye are not mine.

Ba ngabetu, they are ours; *aba sibo abetu*, they are not ours.

Ba nomteto wokuba, inkosi i nga yi pati into ezweni layo; ku tiwa i nga yi pata i ba eyayo ndžalo ngezikati zonke;
They have a law to the effect that, the chief must not use anything in his own country; it is said if he uses it, it is his thus forever.

Ngokuba i nga lu pata uto se ku ngolwayo ndžalo;
For should he use a thing it would thus be his.
Nomuzi e ngi wakileyo ka siwo wami, ngo ka 'baba;
The kraal which I have built is not mine, (but) it belongs to my father.

Rem.—The use of the possessive pronoun in its usual form, after the noun, may be called the *analytic* genitive, and conveniently considered as equivalent to the Latin forms, *mei, tui ejus, nostrum, vestrum, eorum*,—English, *my, thy, his, its, your, their*; while the use of it in the form which it assumes before the noun, or without the noun, may be called the *inflective*, and be considered as corresponding to the Latin forms, *meus, mea, meum; tuus, tua, tuum; suus, sua, suum; noster, nostra, nostrum; vester, vestra, vestrum*,—English, *mine, thine, his, hers, ours, yours, theirs*.

§ 512. IV. 1. The definitive form of the personal pronoun is used chiefly for contrast, emphasis, or precision; but sometimes as a kind of expletive, or for variety. Like the noun, as subject of a verb, it always takes the simple form of the pronoun as direct nominative; but as object of either a verb or a preposition, it may be used either with or without the simple form; thus,

Ma si ye 'ku funda, 'banΎa, si be nokwazi tina, si nga bi ndženga abadala betu;
Let us go and learn, fellows, let us know something, and not be like our ancestors.
Wa ti, ngi bona amadala amanye a luleme, mina se ngi kokoba;
He said, I see other old men are strong, while I am weak.
Amanye amadala a luleme, mina ngi ya ngapi pansi lapa na?
Other old men are well off, but what am I coming to down here?
Ni nenΎlanzo nina aba Ύa igwababa la semzini; tina si nge li Ύe;
Ye are polluted (or have need of cleansing) ye who eat the crow of other kraals (*i.e.*, eat *amasi* away from home); we ourselves cannot eat it.
O nina aba pansi, amaΎlozi, nina obaba betu, nanso pela inkomo yenu, si ni nikile yona;
O ye who are below, ghosts, ye our ancestors, there, then, is your cow, we have given it to you.
Inyanga i ti, ngi ya m pikela mina lowo; inyanga enye i tšo yena, kodwa mina a ngi vumi;
The doctor says, I myself stand up for this one; another doctor says it is he (who did the mischief), but I do not assent.

Uma se ku tšo abaninizo ndžalo, po mina ngi se nokutini na ?

Since then their owners say so, why what have I to say?

Ma i kale pela inkomo yenu, i pumese okubi oku kimina, ku zwakale pela ukuba inkomo yenu, e biziwe inina, i si 'latšwake ;

Let your cow bellow on, and bring out the evil which is in me; and so let it be known that your cow, which has been demanded by you, is now slaughtered accordingly.

Uma se ku bizwe ibona ndžalo loku aba ku bizayo, ku nga be ku se nlaba nobani na ?

Since that which they demand was thus clearly demanded by themselves, how could any one still refuse ?

Sa fika Otugela ; amanzi ngi w' esaba mina ; leyo indoda ya yakile nga kona Otugela e'lanzeni, ya bi w' azi yona amanzi ;

We arrived at the Tugela; I myself was afraid of the water; but that man had built there at the Tugela in the bushy section, and he himself knew the water.

Mi'le kakulu imisebenzi Yenkosi, i ngabafundisi yona ;

Beautiful indeed are the works of the Lord, they, they are teachers.

Ba ti, se si bambile elentulo tina ;

They said, we have already received the lizard's (message).

2. The definitive pronoun is sometimes used with the reflective form of the verb to make out the reflective idea with force and precision ; thus, *wa zihambela yena*, he went for himself; *ngi zitengela mina*, I buy for myself.

3. The definitive is used also where two pronouns occur under the regimen of one verb, that which denotes a person being placed before the verb, while that which denotes a thing follows the verb, the former in the simple form, the latter in the definitive ; thus, *wa ngi nika yona*, he gave it to me ; *ngi m tšelile loko*, I have told him that ; *ba si fundisa zona*, they teach us them.

Rem. 1.—Few if any good examples are to be found in the English language, corresponding exactly to the use of the definitive pronoun in the Isizulu; but such examples abound in the French, where *moi*, *toi*, &c., are frequently used with *je*, *tu*, or with *me*, *te*, &c., like *mina* with *ngi*, &c., in the foregoing examples; thus,

Moi seul j' eus le courage, I alone had the courage.

Ils l' appellent un honnete homme, moi, je l' appelle un fripon, they call him an honest man, I call him a rogue.

Pourquoi ne travailleriez vous pas? je travaille bien, moi, I work, why should you not ?

Me perdre, moi qui suis votre parent, ruin me, who am your relation.

Moi, le parent du vaillant roi, je n' ai encore sacrifie que des traitres, I, the relative of the valiant king, have hitherto sacrificed none but traitors.

Il ne pouvait le croire, lui qui se piquait d'une probite severe, he who piqued himself on strict probity, could not believe it.

*Moi Jean, * * * j' etais*, &c. Rev. i., 9.

Moi, Jesus, j' ai envoye, &c. Rev. xxii., 16.

Rem. 2.—There are other points of analogy between the French and Zulu languages in the use of pronouns :—

(*a.*) When the pronoun accusative is placed before the verb the simple forms *ngi*, *ku*, &c., are used in Zulu like *me* and *te*, &c., in French; but when placed after the verb the definitive forms *mina*, *wena*, &c., are used in Zulu like *moi*, *toi*, &c., in French; thus,

Il me connait, he knows me=*u ng' azi*.

Je te donnerai, I will give thee=*ngo ku pa*.

Conduis moi par ta justice. Ps. v., 8.

Delivre moi de tous ceux qui me poursuivent, et garantis moi. Ps. vii., 1.

(*b.*) The pronoun *mina*, *wena*, &c., are used instead of *ngi*, *u*, or *ku*, &c., like the French pronouns *moi*, *toi*, &c., instead of *je*, *tu*, &c.,—where they are employed by themselves, or without a verb, as in answer to a question; thus,

Ku tolwe ngubani na ? Mina. Who found it ? I.

Qui est arrive ce matin ? Moi. Who arrived this morning ? I.

§ 513. V. The reflective, or compound personal pronoun is used to signify *by*, *of*, or *through* one's self; thus,

Ulwanŕe lu yinto enkulu, e nge welwe ngumuntu nge-zinyao zake ngokwake ;

The ocean is a great thing, which cannot be crossed by a person on foot by himself.

Si nga z' enza lezi 'zinto tina ngokwetu, uma si za-mazama ;

We can do these things we of ourselves, if we try.

Rem.—For the simple reflective, signifying *self* as the object of a verb, see Reflective form of the verb § 193.

B.—THE PRONOUN USED AS A COMPLEMENT.

§ 514. Remark.—To introduce both the pronoun and the word which it represents, as subject (or object) of the same verb, in English, except in aposiopesis, is not common ; hence, there is said to be a *pleonasm* in the syntax of the pronoun, in such examples as the following :—my *trees they* are planted; the *king he* is just;

the *men they* were there, &c.; for, in English, the inflection of the verb *(are, is, were,* &c.,) together with the laws of collocation render the use of the pronouns *(they, he,* &c.,) superfluous, as complemental, or relational words. Such, however, is not the case in Isizulu. Here, all the relations of the verb to the noun, and to the speaker, are denoted by these substitutional words, the pronouns in some of their simplest forms. Hence, there is philosophy and importance, and nothing really pleonastic, in the rule given in the following paragraph, and in other similar rules and usage where similar principles are involved. (§§ 501., 507.)

§ 515. I. The *simple form* of the personal pronoun, or some modification of it, is always necessary as *a direct nominative to the verb*, even where the noun also appears as subject in the same proposition; thus,

Abafazi ba lima;
The women they dig.
Iminyaka i ya ʈula;
The years they pass.
Umoya uma u bandžwa lapa, si nga fa masinyane;
The air if it be withdrawn here, we must die at once.
Unwabu lwa fika nga semva;
The chameleon it arrived afterwards.

Rem.—In rendering such examples as the above, and all others of a similar character, into English, we, of course, in accordance with English idiom, give only the noun a distinct rendering as nominative, the essential part of the pronoun being expressed by the inflection of the English verb. On the other hand, when we have only the pronoun in Isizulu, the noun being omitted, in rendering this pronoun into English, we are obliged to make it supply material, as it were, for both pronoun and verbal inflection.

§ 516. II. The *simple form* of the personal pronoun is often used as *the direct object of the verb*, even where the noun is introduced as object of the same. The place of the simple pronoun, as object, is directly before the principal verb; its place as subject, or nominative, is before both the object and the auxiliary; thus,

Abantu ba ya li tanda ilizwe la kubo;
The people they do it love the country of their friends.

Abantu ba l' amkela izwi;
The people they it received the word.

§ 517. The use of this, the simple form of the personal pronoun, in addition to its noun, as object of the same verb, obtains:—

1. Where the arrangement of words in a proposition deviates from what is called the natural order of the leading parts, separating the object from the verb on which it depends; and especially, where the object is introduced first; thus,

Wa boneni, abantu nonke, amanĺa ka 'Tiio o pezulu;
It behold ye, all people, the strength of God.
Kwa ti ngomsumbuluko induna umkumbu ya wu sondeza osebeni;
It came to pass on Monday the captain the ship he it brought near to shore.
Inyama ba yi ngenise enĺwini;
The meat they it carried into the house.
Yebo, nati ubani a si m azi, ukuti u ya takata ndže;
Yes, we too who (he is) we know him not, that he is practicing evil, *i.e.*, we know not who it is that does the mischief.
Udaba ba lu kuluma ba lu lede ngalo leli 'langa;
The news they discuss it and finish it the same day.
Wa ti, umbila si wu limapi na?
He said, maize where do we grow it?

2. Where it is required to specify and define the noun, by pointing it out as one before mentioned, or already known from the circumstances, or as one that is to be further specified by a relative or otherwise,—corresponding, in a great measure, to the definite article (the) in English, German, Greek, and Hebrew:—

(a.) Specifying the noun as one before mentioned; thus,

Ba tenga umkumbu. * Ndžalo ba wu lungisa umkumbu;
They bought a ship. * And so they put the ship in order.
Ba wu panyeka indwangu yawo. * Wa ti lapo u suse elwanĺe ba yi kumula indwangu;
They hung its cloth (sails) upon it. * And when it had put to sea, they unfurled the cloth.

Ya bema ugwai ; i si m ledile ugwai ;
He snuffed snuff ; and when he had finished the snuff.

(b.) As already known by the connection, by mutual understanding, or by general notoriety ; thus,

Kwa tunywa intulo uku ti, abantu ma ba fe. Abantu ba l' amkela izwi ;
There was sent a lizard to say, let the people die. The people received the message.
I m nukake umuntu pakati kwabo ;
He thus smells out the man among them.

(c.) As one to be further defined, as by a relative and its clause, by a genitive, or otherwise; thus,

Tina esi nokwazi, ma si m dumise Uyehova o pezulu ezulwini ;
We who have knowledge, let us worship the Lord who is above in heaven.
Ba yi mbe in'ela i lunge ;
They dig the road so that it may be straight.
Abanye abantu, ba kweminye imizi, ka ba wa 'i amasi emizi ;
Some people, at other kraals (*i.e.*, at the kraals of other people), do not eat the *amasi* of the kraals.
Ba ya s' azi isikati soku yi pumesa (impi) ;
They know the time for sending out an army.

Rem.—The noun which is thus defined (as in *a.*, *b.*, and *c.*, above), is often more emphatically marked, by its taking also the demonstrative pronoun ; thus, *ukuba ba zi zwe lezo 'zindaba*, and when they heard that news; *abanye a ba z' azi kakulu lezi 'zindaba*, some are not well acquainted with these subjects ; *si nga z' enza lezi 'zinto*, we can do these things.

3. Where the name of a class is used collectively to denote all the individuals under it ; thus,

Ba yi dumisa inyoka ;
They worship the snake.
Kodwa na kaloku inuenye yabantu ba yi zonda intulo ;
But even now some of the people hate the lizard.

4. With vowel verbs, especially the verb *azi*, in order to give prominence to the preceding word, and greater fullness to the phrase ; thus,

Leyo inyanga i bi ḷamba amanga, a i kwazi uku bula;
That doctor has been fabricating lies, he does not know how to consult the oracle.
A ku z' azi izitiyo za ngomso;
You know not the obstacles of the morrow.
U nga z' esabi izitukutuku;
Don't be afraid of perspiration.

§ 518. III. The *conjunctive form* of the personal pronoun is sometimes used as *the direct object of a preposition*, even when the noun is introduced, immediately after, as object of the same. The conjunctive pronoun is thus used with the noun:—

1. Where it is required to specify and define the noun as one before mentioned, or as already known, or as one that is to be further specified,—in which cases the pronoun may be rendered by *the*, (like the simple form mentioned above, § 517., 2.); thus,

Ba ya ḷala uku bona ngalo ilizwi li ka 'Tiho, eli ba kanyisayo;
They are beginning to see by means of the word of God, which enlightens them.
Uma u nawo umbila wako o funisa ngawo, u nga wu twala u zise kuwo lo 'muzi, esi ʻlezi kuwo;
If you have that maize of yours which you wish to sell, you may bring and place it at this kraal, at which we are staying.
Wa ti, a ngi nabo abantu bokuzisa umbila lapa;
He said, I have not the people for bringing maize here.

2. Where there is a deviation from the natural order of construction; and also where the adjective *onke* comes under the force of the preposition, either alone as a noun, or with a noun following; thus,

Ba ti, wo! umbila si nawo na?
They said, oh! maize have we it?
Umsebenzi ka 'Tiho u ya bonakala kubo bonke aba m tandayo;
The work of God is manifest to all who love him.

3. When the noun is introduced as a kind of expletive, or an after-thought, as though the speaker had at first designed to use only the pronoun, but concluded to add the noun; thus,

Inlanla yinto enkulu. * Nabantu b' azisiwe Umsindisi wabo ngayo inlanla;
Grace is a great thing. * And people are made acquainted with their Savior by it grace.

4. When it is required to give prominence to the noun, or to bring it formally and deliberately before the mind; thus,

Ngi balile ngaso isineke;
I have written respecting enterprise.

§ 519. IV. The *possessive form* of the personal pronoun is sometimes used along *with the noun* for which it stands, both being governed, the pronoun directly, the noun indirectly, by the same word. This obtains—

1. Where the adjective *onke* precedes the noun, or is used itself as a noun; thus,

Emizini yabo bonke abantu, at the kraals of all the people.

2. Where the noun is added as a kind of expletive, or by an after-thought; thus,

Izinkomo zayo inkosi, his the chief's cattle.

Rem.—The use of both (possessive) pronoun and noun, except with *onke*, is not common among ready earnest speakers; neither is it to be recommended. The same remark holds, only with less force, in respect to the conjunctive § 518., 3.

§ 520. V. The *definitive form* of the personal pronoun is occasionally used *with the noun*,—sometimes after the same manner as other forms already noticed in the foregoing paragraphs, sometimes for emphasis, and sometimes in a manner that would seem to us pleonastic; thus,

Ba butana abantu ku yona inyanga;
The people assembled (and went) to that doctor (*i.e.*, to him the doctor).
I bulile ndže yona inyanga;
That doctor (or he the doctor) merely tried to consult the oracle.
Na ku yena Utixo;
And against God himself.
U se kuleka ku wona amalozi;
He now prays to them the shades.

Uma se ku bizwa ibona ndžalo abaniniko;
Since it is thus clearly demanded by them the owners of it.

Sect. 3.—*Relative Pronouns.*

§ 521. Remark.—The etymology and syntax of the relative pronoun are so interwoven, that many of the principles, pertaining to the latter, have been noticed in the previous discussion upon its etymological forms. (§§ 170—175.) But the peculiar, complicated character of this part of the language requires, in this place, a further development and illustration of those principles, together with a notice of others, of a more purely syntactical character.

§ 522. 1. The relative, referring to a noun in one clause of a sentence, connects it with another, in which something further is stated concerning it. The relative is consequently employed, not only as an equivalent to the noun or pronoun which it represents, but also to connect propositions. The clause, or sentence, containing the antecedent, is called the primary, or principal; while that in which the relative is found, is called the secondary, attributive, or accessory.

2. A relative and its clause may sometimes be reckoned together as constituting either the subject or the object of a (leading) proposition. Hence, by a kind of condensed construction, the two clauses are often brought well nigh into one, the relative being both subject or object of the primary clause, and subject or object of the secondary; in which case the relative answers nearly to the English *what, that which, he who,* &c., supplying the place of both antecedent and relative; thus,

I ya ku batšwa e tšotšayo;
The lurking shall be caught.
Si ya ba siza aba zisizayo;
We help (those) who help themselves.
Eza fika kulala zi kulupele zonke;
What (cattle) arrived first are all fat.
O wa ba tengayo u ya ku b' azisa lezi 'zinto;
Who bought them will make them know these things.

O zingelayo Usipanhle;
Who hunts is Usipanhle.
Kodwa o gulayo Usibekana;
Who is sick is Usibekana.
O be hamba nemwele owa sEnanda;
Who went with a wagon is he of Inanda.
Ma si londoloze o si nako;
Let us preserve what we have.
A ku si sizi uku sebenza, uma si ya lita e si ku zuzayo;
Working does not help us, if we waste what we obtain.
Ini ukuba a nga be e sa s' azi na? a si pe e si ku bizayo na?
Why (is it) that he does not still recognize us, and give us what we demand?
Se si nikile pela e nu ku funayo;
Now then we have already granted what ye require.

Rem.—When the relative offers to the mind a vague indefinite idea, and has no antecedent, as in examples like the foregoing, it may be said to be used absolutely. Nor is this use of the relative peculiar to the Isizulu, but common in French, Latin, and other tongues; thus,

Qui veut parler sur tout, souvent parle au hasard, who wishes to speak on every subject, speaks often at random.

Qui transtulit sustinet, (he) who transplanted (still) sustains.

§ 523. The relative agrees with its antecedent in respect to class, and number; and, to some extent, in respect to person.

I. In respect to class, and number; thus,

Si zwe uku ti, zi kona izintaba emazweni amanye, ezi vut' umlilo omkulu, o mbibilikisa amatše, a pupumele nga panhe, a goboze ndzeng' amanzi;
We hear it said, there are mountains in some countries, which burn with a great fire, which melts rocks, which run over outside, and run down like water.
Si nga yazi inhela e ya ezulwini;
We may know the way which goes to heaven.

II. In respect to person, first, second, and third, both singular and plural. Most of these have their own specific forms; but sometimes the first and second persons take the form of the third person, first class:—

1. Singular—*(a.)* First person; thus,

Mina ongi hambayo, *or* o hambayo;
I who go.

Kodwa imi ngedwa, engi za ku wela ngi ye lapo;
But it is I alone, who am to pass over and go there.
Wa ngi nika mina iniwadi o ngumniniyo wesibili;
He gave the book to me who am the second owner.
I ya ku biza ku mina min' e ngi 'lezi kona;
He will look to me who am living on the spot.

(b.) Second person; thus,

Wena o hambayo;
Thou who goest.
Wena owa fika izolo;
Thou who didst arrive yesterday.

(c.) Third person; thus,

Yena o zondayo u ya zizonda;
He who hates hates himself.
Usatani o ndžengebubesi eli bo'ayo, e hamba ndžalo, e funa a nga m bubisayo;
Satan, who, like a roaring lion, goeth about, seeking whom he may devour.
I ya ku biza ku yena o 'lezi ezweni layo;
He will demand (money) of him who lives on his farm.
Ku ngumoya o pepeta imiti;
It is the wind which blows the trees.

2. Plural—*(a.)* First person; thus,

Tina esi hambayo, *or* tina aba hambayo;
We who go.
Tina esi nokwazi, ma si m dumise Uyehova o pezulu -ezulwini;
We who have knowledge, let us worship the Lord who is above in heaven.
Wo! lukulu utando lu ka 'Tiio, olu pezu kwetu tina aba m 'labayo;
Oh, how great is the love of God, which is over us who offend him!
Inkosi ya si iiotša tina aba be 'lezi kona (*or* tina esa be si 'lezi kona);
The chief removed us who were living there.
I ya ku biza na ku tina tin' esi 'lezi ezweni layo;
He will demand (money) also of us who live on his land.

(b.) Second person; thus,

Nina eni hambayo, *or* nina aba hambayo;
Ye who go.

Ni zwe nina aba kiti eni ngi sindisileyo;
Hear ye our (gods) who have saved me.
Nina ab' onileyo kunye ni nga be ni s' enze ndžalo;
Ye who have done wrong once do so no more.
Si ya ku funda kinina nin' eni 'lezi kona kwiti;
We will learn from you who live here with us.

(*c.*) Third person; thus,

Ba kona abafana aba ya ku funda;
Here are boys who are going to learn.
Umsebenzi ka 'Tiio u ya bonakala kubo bonke aba m tandayo, nabo aba m zondayo ba ya wu bona nabo;
The work of God is manifest to all those who love him, and those who hate him see it also.

§ 524. Often the basis of the relative, and sometimes its complement, is attracted or turned aside from its natural and most exact agreement with the noun to which it refers. This occurs occasionally in all forms, but most frequently in the relative for the third person, singular and plural, first class, *o* and *aba;* and may, for the most part, and in some measure, be referred to one or the other of the following causes:—

1. The very incidental or independent character of the relative clause, when *e* takes the place of *o* or *a;* thus,

Bonke e ngi ba tandayo;
All whom I love.
Ya ngi biza mina e nga be ngi 'lezi kona;
He called me who was (or while I was) sitting there.
Umfana e ngi mu fundisileyo;
The boy whom I have taught.
Umuntu e nga m bizayo;
The person whom I called.

2. The potential or subjunctive character of the clause, when *a* often takes the place of *o* or *e;* thus,

Usatani, e funa a nga m bubisayo;
Satan, seeking whom he may devour. (§ 523., II., 1., *c.*)
Yena u ngumsindisi umuntu a nga zuza ukupila kuye;
He is the Savior from whom a man may receive life.

3. The influence of the subsequent or some other word; thus,

Umuntu e ngi bonile induna yake;
The person whose captain I saw.
Indaba o be u ngi tšela yona;
The story thou wast telling me.
Into o ya ku sizwa ngayo;
A thing by which thou wilt be aided.
Se si nikile pela e nu ku funayo (e nu ku=o ni uku);
So then we have given what you want.
Oku'le pela e nu ku bizileyo;
What you have required is good of course.
Umuti wenu e nu funayo (e nu=o ni u);
Your medicine which you want.
Nanku umbila e su funayo (e su *for* o si u, *or* o si wu);
Here is the maize which we require.
Kwa be ku yiniwadi ka 'Timo, o lona 'luto lwa sinda naye emkundžini;
It was the book of God, which was the only thing that escaped with him from the ship, *i.e.*, which was the only thing, except his own life, which was saved from the wreck.

§ 525. It has been remarked (§§ 170., 171.), that the relative pronoun consists of two parts, the relative particle *a*, *e*, or *o*, and the personal pronoun, or the basis and its complement. The complemental, or pronominal part is subject to all the varieties of form, and kinds of usage, which pertain to the personal pronoun. In the nominative, the basis and its complement are usually joined in one word; but in all the oblique cases they are separated, the relative portion always standing, as in the nominative, at the head or beginning of the accessory clause, while the pronominal portion comes in afterwards, according to its form, as simple, conjunctive, possessive, or definitive, and according to its use, as the object of a verb, or of a preposition.

Rem.—The Isizulu is not the only language in which the relative takes the personal pronoun as a complement to make out a complete relative pronoun; thus, in the Arabic, they say:—"Man *who he* is weak, has need of help from God;" "the man *whom* I see *him*, is one of my friends;" "the man *whom* I labor for *him* does not generously requite my pains."

§ 526. I. As the *subject* of the accessory clause, the relative pronoun, both basis and complement, stands together in its integrity at the head of the accessory clause; thus,

Umdabuko wabantu aba 'lezi kona;
The custom of the people who live there.
Si zwile uku'lala kwezizwe ezi nge nayo inıwadi ka 'Tiio;
We have heard the condition of tribes which have not the word of God.

§ 527. II. As an *object*, the basis of the relative pronoun stands at the head of the accessory clause, while the complement takes its place before or after the verb, or after a preposition, in the same manner as the personal pronoun used as an accusative. (§ 510.)

1. *(a.)* When the relative is an object of an active transitive verb, and the complement consists of the *simple* form of the personal pronoun, that complement stands just *before* the principal verb; thus,

Nemali yabo, e ba be be yi pete, ya salela emanzini;
And their money, which they had brought, remained in the water.
Kodwa uto e ngi lwaziyo, ng' azi izingubo netole;
But the thing which I know, I know blankets and a calf.
Sa ti lapo si balekayo, sa teleka pezu kwenye impi, e be si nga yi boni;
And as we were fleeing, we stumbled upon another commando, of which we were ignorant,—literally, which we had not it seen.
Zi kona izinto ezweni, e si nga zanga si zi bone;
There are things in the world, which we have never (them) seen.

2. *(b.)* The relative, being the object of a verb, often takes the *definitive* form of the personal pronoun as complement, either for emphasis and precision, or else because the place of the simple form is pre-occupied by another pronoun, as when the verb takes two accusatives; in which cases the definitive, of course, *follows* the verb; thus,

Ngi ya bonga kakulu ngawo umıako o wa ngi pa wona;
I thank you much for the clay which you gave me (it).
Indaba o be ngi tšela yona;
The story which you were telling (it to) me.

3. The relative used as the object of a preposition takes either the conjunctive or the definitive form of the personal pronoun as complement:—

(a.) The conjunctive as complement; thus,

Ubaba wa be kona, lo e ngi naye kaloku ndžena;
My father was there, the same with whom I am still living.
Umkumbu e la li kuwo, wa gululwa in'lambi;
The boat in which he was, was capsized by a wave.
A ke ni beke lapa ubumnyama e si vela kubo, obu sa bamba abetu, o be bu si bambile nati;
Come ye see here the darkness out of which we come, which still holds our kindred, which (formerly) held us also.
Umbila wako o funisa ngawo;
Your maize with which you wish to trade, *or* for which you want pay.
Nga m bamba e ngi hamba naye;
I caught hold of him with whom I went.
Labo o ku nga tšiwongo 'luto ngabo kuye ba ya ku bona;
Those of whom nothing was said to him shall see.
Labo e wa be e nge zwanga 'luto ngabo;
Those of whom he had heard nothing.
Umuntu o kwa šumayela indodana yake ngaye;
The person of whom his son spoke.
Ngesikati e ba ya ku fika ngaso abantu;
By the time at which the people will come.

(b.) The definitive as complement; thus,

Lowo umuzi e be ngi ku wona;
That kraal at which I was.
U tandiwe ngabo 'azeka ku bona;
He is beloved by those to whom he is known.

§ 528. III. The relative denoting *possession* is expressed, sometimes by the use of the relative, both basis and complement, before the noun possessed; sometimes by the relative (basis) before the noun, and the possessive (complement) after it; and sometimes by the use of the possessive pronoun alone:—

1. Possession denoted by the relative before the noun, or at the head of the clause; thus,

Umuntu o 'nkomo ni ya ku zi bona;
The person whose cattle you will see.
Sa ʏula ku 'mlungu o 'nkomo ziningi;
We passed by the white man whose cattle are many.

2. Possession denoted by the relative before the noun,

or at the head of the clause, and the possessive after the noun; thus,

Umuntu o 'nkomo zake zi sEnanda a mu ko yena ekaya, u kwa Zulu;
The person whose cattle are at Inanda is not at home himself, he is in Zululand.

Inkosi e ngi 'lezi ebusweni bayo i ya ngi pata ka'le;
The chief in whose presence I live is treating me well.

Umuntu e ngi funa inkabi yake;
The person whose ox I want.

Inkosi o wazi abantu bayo;
The chief whose people thou knowest.

Umlungu e ni yizinceku zake;
The white man whose servants ye are.

Na ku yena Utixo, o 'zimemezelo zake si z' apula;
And against God himself, whose commands we break.

Uyehova o ngi ngowake, o ngi m konzayo;
The Lord whose I am, and whom I serve.

3. Possession denoted by the use of the possessive pronoun alone (the relative being omitted); thus,

Indoda igama layo li ngUmbopa;
A man whose name is Umbopa.

§ 529. The basis, or incipient portion of the relative pronoun is sometimes omitted, the relative being understood, or denoted by the personal pronoun alone; thus,

Ngi saba ngaye, ngokuba umuntu ka si 'langani naye;
I am afraid of him, because (he is) a person with whom we are not on good terms,—literally, a person we are not on good terms with him.

Rem. 1.—Instead of supposing an omission of the relative, in some cases it may be more exact and proper to speak of the clause as incidental, or absolute. Thus, in the closing example, in the last paragraph (§ 528., 3.), instead of saying—"a man whose name is Umbopa," it may be more proper to say—"a man his name (being) Umbopa;"—such emphatic brevity of expression and encasement of an incidental clause being in accordance with the genius of the language. (See §§ 429., 221., 4., Rem. 1.)

Rem. 2.—Where the relative is in the oblique case, its basis standing at the head of the clause, is often absorbed and lost in the subject of the verb; and sometimes the subject is absorbed and lost in the relative; thus,

Yena u ngUmsindisi umuntu a nga zuza ukupila kuye;
He is the Savior from whom a man may obtain life.

A ku ng' azisanga yena o za ku m tuma nami;
Thou hast not let me know him whom thou wilt send with me.
Umuntu o m bonileyo;
The person whom thou hast seen.
Umuti o wa wu gaulayo;
The tree which thou didst cut down.
Into o ya ku sizwa ngayo;
A thing by which thou wilt be aided.

§ 530. The verbal predicate of a relative clause often takes the suffix *yo* or *ko*, especially where it is used as an adjective; or as a noun; or in any way independent of grammatical construction, as in address, in titles or headings, and signatures; or to distinguish the affirmative and negative forms of the verb; and sometimes as an expletive; thus,

Umkumbu wa wu nenduna e lungileyo;
The ship had a good captain.
Abalungileyo ba ya ku sindiswa;
The good shall be saved.
Abantu aba nga fundiyo aba sebenzi kakulu;
People who do not learn do not work much.
Ulobo lwenu olu tandayo;
Your affectionate kindred.
Inyanga i m tšela amazwi a wa labangayo;
The doctor tells him words which he has in his mind.

Sect. 4.—*Demonstrative Pronouns.*

§ 531. The demonstrative pronoun combines, in a great measure, the properties of a personal pronoun and a definite article. It is used to direct attention to the noun to which it belongs, and thereby render it definite. Like other pronouns, it agrees with the noun in respect to class and number; but is used to represent nouns of the third person only, since it is always employed by the first person to point out some object to the second; thus,

Lo 'muntu, this person; *leso 'sizwe*, that tribe; *lowaya umuti*, that tree yonder; *izizwe lezi*, these tribes.

§ 532. The demonstratives denoting *this* and *these*,

that and *those*, *that* and *those yonder*, according to the class and number of their noun, are given in the table of demonstrative pronouns (§ 179.),—the use of which may be further illustrated by the following examples:—

1. *This* and *these;* thus,

Se u sakazwa umswani ezinɬwini za lo 'muntu;
Already are the contents of the cow's stomach strewn upon the houses of this man.

Ndžalo nami ngi ya tanda izindaba za le 'niwadi ya le 'nyanga;
So I also like the news of this paper of this month.

Ekuḷaleni, lapa, izinto zabantu zi be zi ziɬalela zona, na semaɪekeni, umninizo a nga bi na 'valo 'luto; kodwa nga lolu 'suku se ku ngokunye;
At first, here, people's things were accustomed to stop by themselves, even in the yards, the owner thereof having no fear of anything; but at this day it is otherwise.

2. *That* and *those;* thus,

Kwa ti ngensuku eza landela lezo;
It came to pass on a day which succeeded those.

Kwa ba isikumbuzo esinye si ka 'Yehova leso;
That was another memorial of the Lord.

(Inyanga) i tize, uyise ɬlozi li biza inkomo leyo e tize, e semeɬlweni na ku wena;
He (the doctor) says, the paternal shade requires that particular cow, which is also highly esteemed by you.

Kwa ti nga semva kwa linywake, a ze a ɬiwa lawo 'mabele;
It came to pass afterwards they planted again, and then that corn was consumed.

3. *That* and *those yonder;* thus,

(Inyanga) i si ti, unyoko (ɬlozi) u ti, u kwenzelani lokuya na kuye na?
He (the doctor) says, thy maternal shade inquires, why do you do that yonder even to her?

Rem.—In respect to the place of the demonstrative pronoun, great latitude is allowed, as may be seen in the foregoing examples.

§ 533. The demonstrative is sometimes used to signify *each;* sometimes, *the same;* and sometimes, *he, she, they,* &c., as an antecedent to a relative.

1. *Each;* thus,

Se ngi za ku ni nika izwe lenu, ku be ngulowo a zakele ka'le;
I am now about to give you your own district, that each may set up happily for himself.
Kwa be ku kona abafundisi etuneni; kwa ba wulowo wa kuluma ka'le kumi;
There were (several) ministers at the grave; and each spoke kindly to me.

2. *Same;* thus,

Udaba ba lu kuluma ba lu ļede ngalo leli 'langa;
They discuss a subject and finish it by the same sun—on the same day.

3. *He, she, they,* &c., when followed by a relative pronoun; thus,

U tike lo o gulayo, thus saith he who is sick.

Sect. 5.—*Interrogative Pronouns.*

§ 534. The interrogative *ubani?* who? is applied to persons; *ni?* what? mostly to things, but sometimes to persons; and *pi?* who? *or* which? to both persons and things.

§ 535. The construction of the interrogative *ubani* is, for the most part, the same as that of a proper noun, the name of a person, (see § 182.); thus,

Ngubani o sibukule umpongolo na?
Who has uncovered the box?
Ngi ya ku kokelwa ngubani na?
By whom shall I be paid?
Se be ti abantu, u bu tšelwe obani na?
Then the people say, by whom were you told?
Izinkomo zi ka 'bani na?
Whose cattle are they?

Rem.—This pronoun is sometimes used in an indefinite manner, signifying, *some one, any one, whosoever;* thus, *pendula futi wena 'bani,* reply thou also Mr. So-and-so; *ba si fundisa ukuba Unkulunkulu wubani,* they teach us who Unkulunkulu is.

§ 536. When the interrogatives *ni* and *pi* are applied to nouns, they generally take a prefix in the same manner as adjectives (see §§ 180., 181., 183.) ; thus,

Umuntu muni lowo o hambayo na ?
What person is that passing along ?
Ni ya funa umuntu omupi na ?
Which person do you want ?
Umupi wa laba 'bantwana wa ke wa bu bona ubu-'lungu na ?
Which of these children ever saw pain ?

Rem.—The interrogatives *ni* and *pi* are sometimes used in an indirect, indefinite manner; thus,

A ke ni tšo si zweke amazwi enyanga, ukuba i tizeni na ? i bule enze ndžani na ?
Come tell us, let us hear the doctor's words, what he said, and how he performed.
A s' azi o sa ku funayo, ukuba u se u funa okupi na ?
We do not know what you still want, whether you still want any thing.
Ma si zwe eyenu (in'lalo), ukuba ni 'yani na ? ni funda 'ntoni na ? nokuba amakolwa a nga kanani na ?
Let us know your (estate), what you eat ? what you read ? and how many believers there are ?
A s' azi uma w' apuka nga sipi isikati ;
We know not at what time it broke.

§ 537. Used as the object of a verb, the general interrogative *ni?* what? requires no prefix, being itself suffixed to the verb, upon which it has the effect to carry the accent forward to the verb's final syllable—that which immediately precedes the pronoun ; thus,

I tizeni inyanga na ?
What says the doctor ?
(Inyanga) i ti, u ne'lozi, u bizwa uyise, u ti, u m tukeleni ngokwenza oku ndžeyana na ?
He (the doctor) says, he is possessed of a ghost, he is called by his paternal shade, saying, why does he curse him by behaving there in such a manner ?
Umuzi lo wakiwe uwena, baba ; se ni vumelani pela ukuba nu 'itše umuzi wenu na ?
This town was built by thee, father ; why, then, do you consent to consume your own town ?
Po mina ngi se nokutini na ?
Why, now, what have I to say ?

Rem.—This pronoun is sometimes suffixed to the noun which it qualifies, in the same way as to the verb by which it is governed; thus, *ni pete 'ntoni na* ? what thing do you bring ?

§ 538. Used with the prefix *i (=ini)*, or governed by the preposition *nga (=ngani)*, this pronoun is often employed as an adverb, signifying *why? whether? whether or not? how?* thus,

Nina ka ni zwa ini ukuba i gidžime (inyanga) ngo-m'lola na ?

Do ye not see that he (the doctor) ran according to the omen (*i.e.*, spoke the truth) ?

Ma si bone ngako, uma ku funwe ini na ukuba a sinde;

Let us see then, whether or not it is sought that he may recover.

Zi ti izituta za kubo, ini ukuba a nga si nakekeli na ? Ka sa s' azi ngani na ? loku si m gıinileyo ebuıinyaneni bake na ?

His ancestral shades say, why is it that he does not care for us ? For what reason does he not still acknowledge us ? since we have taken care of him from his infancy.

Rem.—This pronoun, with or without its prefix *i* (*ini* or *ni*), is sometimes used in a similar manner with other prepositions; thus,

Se ni ngi biza ndžengoneni na, loku ngi ti ngi ya lungisa ndže mina ku nina na ?

Now, according to what (=why, or for what reason) do you call me to account, since I think I am right (just) in my relation to you?

Ni ya ngi bizisa okwani na ?

Like to what do you call on me, *i.e.*, why do you call me to account ?

A ngi sa 'latšelelwa ndžengani na ?

I am still not slaughtered for like what, *i.e.*, why is it that cattle are not still offered to me as usual ?

§ 539. The interrogative *pi* and *ni* are found in the genitive,—the former with, and the latter either with or without, a prefix,—under the regimen of the genitive *a* and the preformative of the limited noun; thus,

Ngè ya mupi umuntu le 'ngubo na ? whose blanket is this, or, this blanket belongs to which person ? *Umuti wani na* ? wood of what ? or what kind of wood is it—what is it good for ? *Induku ya muni yena umuntu na* ? a club of what (kind of) person (is this) ?

Note.—For other remarks on the forms and uses of the interrogative pronouns, see §§ 180—183.

CHAPTER V.

SYNTAX OF THE VERB.

SECT. 1.—*Agreement, Combination, and Expansion.*

§ 540. 1. The Zulu verb has no particular form, or inflection, of its own, to denote number and person. As Sir John Stoddart says, in his *Universal Grammar*:—

"The form of the verb may or may not be altered on this account. We may say in Latin *amo, amamus, amatis, amant*, or in English "I love," "we love," "ye love," "they love;" but it is manifest that though in the examples cited from the latter language the form remains unchanged, the signification is alike varied in both languages. The difference of person, therefore, in point of form, is merely accidental to the verb; it peculiarly belongs to the pronoun, and has been sufficiently explained in treating of that part of speech."

The attributing of these properties or distinctions—number and person—to the verb in any language, as Brande remarks, is "logically anomalous."

"Most languages," as he further remarks, "fall into this error, which is, however, susceptible of a very easy historical solution. It arose, doubtless, from the original custom of annexing the pronoun to the termination of the verb, and continuing the use of the inflection after its import had been forgotten, and when the pronoun had been formed into an independent part of speech."

2. The Isizulu, however, has never fallen into "this error." Its pronominal subject has ever preserved a separable, distinct position of its own, between which and the verbal predicate—the essential verb—it often introduces some two or three other secondary or relational words; thus,

"Si *ya ni* tanda," we do you love; "ngi *za ku ni* tuma," I am going to send you; "abantu ba *ya si* tanda," the people they do us love; "ni *za ku m* tuma," ye are about to send him; "umfana u *ya yi* tanda inkosi," the boy he loves the chief; "inkosi i *ya ku m* biza umfana," the chief will call the boy."

3. These examples are sufficient to show that the form of the verb, both auxiliary, as *ya, za*, and principal, as *tanda, tuma, biza*, is one and the same, whatever may be the number and person of its subject.

They are sufficient to show, also, that the particular relation, as that of class, number, and person, which a verb sustains to a noun, or to a person speaking, is pointed out by the direct pronominal subject.

4. By taking a specific form to represent the class and number of the noun, and distinguish the person; and by taking a uniform position before the verb, or at the head of the predicative combination; and being sometimes repeated (with an auxiliary) in the several members of this combination; these relational words, the pronouns, happily indicate every important connection between the noun, or person speaking, and the predicate, without any change in the form of the verb;—as shown in the above examples, and as may be seen also in every part of the synopsis of a verb § 309., and, indeed, throughout the Grammar.

Note.—For the agreement of pronouns with the nouns which they represent, see §§ 502—506.

§ 541. The genius of the Isizulu requires a fullness of expression—an expansion in the construction of compound predicates, and in many double propositions, beyond what is common in the English and some other languages.

I. When there are two or more predicates in a proposition, the pronominal subject must be used with each, —the auxiliaries, if any, being often omitted in the second and following predicates, and the final vowel *a*, of the principal verb, being changed to *e* in the present and future tenses; thus,

Enʻlwini yesikutali inʻlala i ya lunguza, i ʻlule, i ye kweyevila;

At the house of the diligent famine it does gaze (cast a wistful look), it passes on, it goes to that of the slothful.

Si ya ku sebenza si ẹede;

We will work we finish.

U nga hamba u finyelele emizini ya kwiti;

You can go you arrive at the kraals of our people.

Ngi fike nga hamba nga ʻlangana nabantu;

(When) I arrived I went I met with people.

Rem.—No use is made of the copulative *na* to connect predicates, as may be seen from the foregoing examples, and further in the following; thus,

Ba ya suka ba gaule izibaya nezin'lu, ba sebenze umuzi wabo, ba wu lede;

They go they get out timber for folds and houses, they build their kraal, they finish it.

Sa puma lapa, sa lala nga pešeya kwoMngeni, sa vuka kona, sa fika Embilo, sa 'lalela abanye kona ukuba si be endawonye;

We left here, we slept beyond the Umngeni, we rose there, we arrived at the Umbilo, we waited for others there that we might be together.

§ 542. II. Several kinds of double propositions, which, by the use of such words as *or*, *except*, *as*, &c., are so compendiously expressed in English as to look like one, require an expanded form in Isizulu.

1. The force of *or* and *nor* requires an expanded form; thus,

Uma ku nge sizo izinkomo, uma ku nge siwo amahaši, ku ngabantu aba ya ku hamba;

The cattle, or the horses, or the people will go,—literally, if it be not the cattle, if it be not the horses, it is the people who will go.

Usibekana u ya ku ni siza, uma ni nga sa sizwanga itina;

Usibekana or we will help you,—literally, Usibekana will help you, if ye were not already helped by us.

A ngi ku tandi, futi a ngi kwesabi;

I neither love nor fear thee,—literally, I do not leve thee, again I do not fear thee.

2. The force of *except*, *and not*, *but*, *but not*, &c., requires an expanded form; thus,

Ngi ya zi tabata zonke izinkomo ku sale zi be mbili kodwa;

I take all the cattle but two,—literally, I take all the cattle, there remain two only.

Si nga zikoʻlisa tina kodwa si nge m koʻlise Utixo;

We may deceive ourselves but not God.

Bonke abantu ba bulawa, kodwa yena lo 'mfana wa sinda;

All the people but this boy were killed, *i.e.*, all the people were killed, but this same boy escaped.

3. The force of *as*, *so as*, *just as*, &c., often requires an expanded form; thus,

Inkosi ya ba pa bona ndženga loku i pe tina ;
The chief gave them as (he gave) us.
Ya m nika Ufaku ndženga loku ya m nikayo Unodwengu, *or* ndžengokuba ya m nikayo Unodwengu;
He gave Faku just as he did (give) Unodwengu.
Umuti wa wa pezu kwabo ndženga loku u we kiti ;
The tree fell upon them as upon us,—literally, the tree fell upon them like as it fell to us.
Wa ngi pata ndžengokuba nga pata yena ;
He treated me as I did him.
Ngi ya ʻlala ndženga kuḷala, ngi ya ɪabanga ndženga kuḷala, ngi ya ni tanda ndženga loku nga be ngi ni tanda, kodwa kwonke loku a ku sizi nga ʼluto; abantu a ba yi ku ʻlala, ba ɪabange, ba tande ndžengami ;
I live as I did, I think as I did, I love you as I did, but all these to no purpose ; the world will not live, think, nor love as I do.

§ 543. III. The Isizulu requires the use of the principal verb in many (other) instances, where the English would use only the auxiliary, the principal verb being understood ; thus,

A ku ko owa ke wa ya ezulwini e nge nako ukupenduka ; Uyobe wa be e nge ye ; Udavida wa be e nge ye ;
No man ever went to heaven without repentance ; Job could not (go) ; David could not (go).
Uma lo ʼmfana wa be e nga penduka ku lesi isono esi sodwa, a nga penduka kwezinye ;
If this boy could repent of this one sin, he could (repent) of more.
U kona owa ke wa yi bona ingelosi na ? Yebo, baningi ba ke ba yi bona ; Uabehama wa yi bona, noDavida wa yi bona ;
Did any body ever see an angel ? Yes, a great many have (seen one) ; Abraham did (see one) ; and David did (see one).

§ 544. IV. The higher, better style of Isizulu, requires the verb to be repeated in the reply to direct simple questions ; and the whole answer is generally given, *mutatis mutandis*, in the same words as the question ; thus,

U bonile na ? hast thou seen ? Answer, *ngi bonile* ; I have seen.

Rem. 1.—In loose, familiar style, a direct simple

question is often answered by *ehe*, or *yebo*, for the affirmative; and by *ai*, *ıa*, *ǀa*, or *ǀabo*, in the negative; and sometimes, when the reply is to be direct and earnest, the verb is repeated in addition to the adverb; thus,

Izinkomo zi fikile na? have the cattle come? Answer, *ehe, zi fikile;* yes, they have come.

Rem. 2.—In Isizulu a question containing a negative is often answered with direct reference to the negative; and an admission, or an affirmative reply, as expressed by *ehe*, or *yebo*, must be taken as an admission of the negation contained in the question; thus,

A ba hambanga na? have they not gone? Answer, *ehe*, yes, *i.e.*, they have not gone.

A ni bonile izinkomo zami na? have you not seen my cattle? *ehe*, yes, *i.e.*, I have not seen them.

A ka tandanga kambe ukuba omunye a vukele omunye, a m bulale na? Of course he did not wish one to rise up against the other, and kill him? Answer, *ehe*, yes, *i.e.*, he did not.

Sect. 2.—*Government of Verbs.*

§ 545. Transitive verbs govern the accusative case; thus,

Tabata izinto zokusebenza;
Take things for working.
Ba ʻlaba inkomo ba yi ʻʏe;
They slaughter an animal and eat it.
Si ya ǀala uku bona;
We begin to see.
Ngi ya tanda izindaba za le ʻnıwadi;
I like the contents of this book.
ʻBaba, ngi beke;
Father, behold me.
Ba si ʻlupa;
They persecute us.

Rem.—When the action denoted by the verb affects an object directly, or without the aid of any intermediate word, as in the foregoing examples, the relation of the noun to the verb is spoken of as *objective;* and is thus distinguished from another kind of relation, the *modal,* where a noun or pronoun is used to explain the *manner* in which the action of the verb takes place.

(*a.*) The *objective* construction occurs, of course, only in connection with active transitive verbs, as above; and since the noun is conceived of as affected by, or suffering the action of the verb, it is sometimes designated the *suffering* object.

(*b.*) The *modal* construction occurs in connection with either transitive or intransitive verbs; and, being generally used to denote some particular circumstance, as the place, time, manner, instrument, of the verbal action, it has the force of an adverb; and hence is sometimes called the *adverbial* construction. The noun's particular relation to the verb, in such cases, is denoted, sometimes by an intermediate word, as a preposition, when we generally speak of a noun as governed by a preposition (see § 450.); sometimes it is denoted by an inflection of the noun, as in the locative case (see § 458.); and occasionally by a combination of both methods—a separate word and an inflection (see §§ 459., 460.); and, again, in some instances, there is nothing but the position of the noun to denote its relation to the verb (see §§ 452., 453).

§ 546. **Many verbs in the causative, some in the relative, and some in the simple and other forms, take two accusatives, generally the one of a person, and the other of a thing; thus,**

Wa ngi patisa izinkomo;
He charged me the cattle, *i.e.*, put the cattle under my care.
Wa ba kalela izinyembezi;
He wept tears for them.
Inkosi ya si nika izinkomo;
The chief gave us cattle.
Utiito izinto u zi pa izikutali;
God gives things to the industrious.
Kodwa yena o pangelayo mina abantu bami, no m bulala nokumbulala;
But whosoever robbeth me of my people, him shall ye utterly destroy.

Rem. 1.—The suffering object is generally inactive, being that which suffers the action of the verb, or is affected by it; while the personal object, denoting, of course, a person, may be conceived of as active, and as shaping its action to that of the subject.

Rem. 2.—Instead of two accusatives under the regimen of one verb, one of them—the personal object—is sometimes governed by a preposition; thus,

Wa kuleka inkomo ku 'mlungu;
He asked a cow of the white man.
Ngi ya kuleka kuwe ukuba u ngi size;
I beseech (of) thee to help me.
Izinkomo eziningi wa zi nika ku 'zinceku zake zonke;
He gave many cattle to all his servants.

Rem. 3.—When there are two objects of one verb, the pronoun of the personal object is generally found (in the simple form) before the verb; thus,

Inkosi abantu ya be i ba nikile izinkomo ;
The chief had given the people cattle.
U si pe okuʻle ;
Grant thou us a blessing.
Se si ku nikile pela inkomo yetu ;
Now then we have given thee our cow.
(Umpande) wa m nika elake Umbulazi ;
He (Umpande) gave Umbulazi his (country).

§ 547. Those verbs which are referred to, in the last paragraph, as governing two accusatives in the active voice, are often accompanied by one of them—the impersonal—in the passive ; thus,

Nga patiswa izinkomo ;
I was charged the cattle, *i.e.*, I was put in charge of the cattle.
Leli 'lizwe ngi li nikwe ngubaba ;
I was given this country by my father.
Ba ti, umbila si wu nikwa ini na ?
They said, are we given maize ?—that is, have we been blessed with a crop of corn ?

Rem.—Forms of expression like the above are generally considered anomalous in English ; and some grammarians even condemn them as inaccurate, calling in a preposition to aid in disposing of them. Yet the best of writers make use of them. But whatever may be said of them in English, it must be admitted that they abound in the Isizulu, and require to be carefully studied and observed. The idiom is also accompanied with some peculiarities in this language ; or, perhaps it should be said, the idiom is better established, and more arbitrary in its sway, in the Zulu, than in our own tongue ; especially where the noun, or pronoun, denoting the person, refuses to come under the control of a preposition, or an equivalent inflection, and persists, as it were, in becoming the subject of the verb in its passive form ; thus,

Ilizwe lenu li busisiwe ngUtixo, owa n' enzela lezo 'zinto ; kodwa tina ka si nazo lezo 'zinto e n' enzelwayo zona (*or* e ni z' enzelwayo) ngUtixo ;
Your country is blessed by the Lord, who did those things for you; but we have not those things which ye are done for them (*i.e.*, which are done for you) by the Lord.
Umuzi lona nga wu miselwa ngabelungu ;
This kraal I was set apart for it (was allotted it, *i.e.*, it was assigned to me) by the white people.
Abafana bami umzi lo ba wu miselwe ;
My boys this kraal they were set apart for it,—that is, this kraal was assigned to my boys.
Leyo imizi ba yi miselwa nguyise ;
They were allotted those kraals by their father.

§ 548. When verbs signifying to name, to call, to choose, render, make or constitute, esteem or reckon, are followed by a factitive object,—an object which expresses what the subject or a suffering object becomes or is thought to be:—

1. *(a.)* The factitive object is sometimes placed immediately after the suffering object, without any copula or sign of the relation; thus,

Nga pambeka nga ti ihaši inkomo;
I mistook and thought the horse a cow.

(b.) If the factitive object expresses what the subject becomes, or is thought to be, as when the predicate is an intransitive or a passive verb, the factitive object sometimes follows the predicate without any specifying verb or particle; thus,

Abantu ba fa ba penduka izinyoka;
People die and become snakes.
Isiloto si pendukile amanzi;
The hailstone has turned to water.

2. *(a.)* The factitive object is often construed with *uku ba* or *uku ti*, to be, to wit; thus,

Inkosi ya bizwa uku ti Upakade;
The chief was called Upakade.
Ba bizwa ngokuti abantwana;
They were called children.
U ya ku bizwa 'ku tiwa Umakobeni;
He shall be called Umakobeni.
Sa fika emuzini o bizwa uku ti Isiχebe;
We reached the kraal which is called Isikhlebe.
Wa ketwa uku ba inkosi;
He was chosen (to be) king.
Abanye ba ti, ku ya telelwa umuntu ukuba a be ilwane, a be išinga, a be ibuda, a be isiula; omunye a be isitutwane, omunye a be isifumbu;
Some say, it (poison) is poured out for a person that he may become crazy, or that he may become a rogue, or that he may be deranged, or that he may become a fool; that one may become an epileptic, another a hump-back.
W' enza udaka olu tšiswa ngomlilo lu be ngamatše;
He made clay which is burned by fire into bricks.

(b.) The factitive object may be found sometimes in the form of a finite verb in an accessory clause; thus,

Wa si yaleza ukuba si hambe, he commanded us that we should go.

(c.) The factitive object is often expressed by a verb in the infinitive; thus,

Wa si yaleza uku hamba, he commanded us to go.

(d.) The factitive object may be denoted by an adjective; thus,

Ma u si pe amabele ukuba a be maningi, grant thou us grain that it may be abundant. See §§ 484., Rem.; 491., 4.

§ 549. The Isizulu abounds in the use of the passive voice, adopting it in many cases where the English would employ the active (see § 206., Rem.); thus,

Ku linywa abafazi;
It is dug by the women,—that is, the women do the digging, or the digging is done by the women.

Kwa be ku 'laliwa ngabo;
It was being dwelt by them,—that is, they were dwelling.

Wona 'enziwe yini ukuba enze ndžalo na?
By what are they made that they do so?—that is, what makes them do so?

Nenkomo yokusengwa ubisi;
And the cow to be milked milk,—that is, to give milk.

Nezan'ya uku ba izinceku zokwenza oku tandwa ngumpefumlo;
And hands to be servants for doing what is desired by the soul,—that is, what the soul desires.

Sa felwa nguye;
We were died for by him,—that is, he died for us.

§ 550. The copulative conjunctions are not employed in the Isizulu to connect two or more verbal predicates; but when the relation between such predicates is coordinate and intimate, as when there are two or more in a single proposition forming a kind of compound predicate, the second and following verbs usually omit the use of auxiliaries, and, in the present and future, change the final vowel *a* to *e*. (§ 541., I.) But sometimes each predicate may be considered as forming, with its pronominal subject, a new, simple proposition; in which

case the final vowel of the succeeding verb, or verbs, is unchanged, though the auxiliary may be dropped.

To illustrate each of these rules, and exhibit also some variations; to illustrate them as well in the negative as in the affirmative; and also to illustrate the manner in which the Isizulu, in the progress of a sentence, passes from the affirmative to the negative, and also from the negative to the affirmative,—is the object of the following examples:—

Nokuba sa be si lwa, sa bubisana iminyaka yonke;
On the contrary, we were fighting, (and) we killed each other every year.

Si ya loba, si lobelana;
We do write, we write each other.

Bekani nokulima kwabo; ba ya sebenza, ba ɬabe ama-ʻlati, ba lime iminyakana e yiniozana; ba be be se ti, insimu se yi gugile, be be se be yeka, se be ɬala omunye umsebenzi;
Behold ye their digging also; they work, and cut away the trees, and dig a very few years; and then they say, the garden is worn out, then they leave, and begin some other work.

Ni nga tini, uma ni bona umuntu o nokwazi ndženg' abelungu ndže na? Uma e funa abantu ba be baningi, nezinkabi, negedža futi; abantu bake ba kipe izipunzi, a lime insimu enkulu; a ti uku yi ɬeda, a be se ti, se ngi katele, yekani; a yeke e nga ka tšali nokutšala, a lime enye futi, a yi tšale, i mile, a nga be e sa yi ʻlakula, a yi yeke,—ni nga tini ngaye lo ʻmuntu na? Ni nga ti, a ka na ʻsineke nakanye; Ni nga ti u nokusizeka na? ɬabo, a ku ko ukusizeka, isineke si ngeko; isineke si nokusiza okukulu;
What would you say, if you should see a man of intelligence like the white people in general? If he should look up many people, and oxen, and also a plough; and his people should dig out stumps, and plant a large garden; and when he had finished it, he should then say, now I am tired, leave (it); and he should leave it before he had really planted, and should plough another likewise, and should plant it, and it should grow, but he should never weed it, but leave it,—what would you say of this man? You would say, he has not the least thought. Would you say that he derives any profit? No, there is no profit, where there is no thought; there is great profit in thought.

Ngi sindise, u nga ngi bubisi;
Save thou me, and not destroy me.

Uma aba be m landa ba be m bambile, wa be e ya ku ze a buye;
If those who followed him (=his pursuers) had caught him, he would have been obliged to return.
Sa fikake kona kwa Tukusa; si te si sa fika, kwa se ku fika izinsizwa za sEsanǂwini, zi za 'ku si tabaţa; se zi yake nati kona enkosini;
So we arrived there at Tukusa; and just as we arrived, there arrived the young men from Isanku, coming to take us; so, then they go there with us to the king's.
A si bekanga Umenzi, a si bekanga Umsindisi, a si bekanga abatunywa, a si bekanga ku 'banye; sa beka ezinyokeni kupela;
We did not look to the Creator, nor to the Savior, nor to the apostles; nor to others; but only to the snakes. (§§ 541—544.)
Ma ngi tandwe, ngi nga zondwa ng' aliwe;
Let me be loved, and not hated nor rejected.
Ngi sindise, u nga ngi ǁotši, u ngi bubise;
Save thou me, and not chase and kill me.
Ma ngi sindiswe, ngi nga ǁotšwa ngi budžiswe, ngi ǁotšwe ngi bulawe, ngi nga be ngi sa bako em-ʻlabeni;
Let me be saved, and not driven away nor destroyed, expelled nor killed, till (or so that) I shall never be here any more on the earth.
Ngi sindise, u nga ngi bubisi, u fiʻle ikanda lami;
Save me, and not kill me, and hide my head.
A nge ze a kala, a nge ʻleke, a nge ʻyale;
He might not weep, nor laugh, nor play.
A ngi nako ukukuluma, nokuzwa, nokuǂabanga;
I cannot speak, nor hear, nor think.
Ma u ng' eʻli, u ye emapanʻyeni, u šiye itunga lenkosi; *or* a ku fanele u bu ng' euka, u ye emapanʻyeni, u šiye itunga lenkosi;
You must not go down (from the capital), repair to the distant country kraals, and leave the king's milk-pail; *or* it is not proper that you should descend, and go, &c.
A ku fanele ukuba u ng' eʻla, u ye emapanʻyeni;
It is not proper that you should descend, and go to the distant country kraals.
Inkomo ka inkulu, inǂinyane;
The cow is not large, but small.
Ku muʻle wena, u mubi;
Thou art not beautiful, but ugly.
Abantu babi, ka ba baʻle;
The people are ugly, they are not beautiful.

Nga fika kambe kona, nga ti, ngi funa umbila. Wa ti Umakananandele wa ti, Wo! umfundisi wenze kandžani na? Bekake, nangu wumbila: se ngi wonile. Loku umfundisi si ʻlezi naye endawonye, a nga be u ya si tšena, ukuti, umbila ni nga woni, nami ngi ya ku tenga. Loku si hamba ndže ku leli izwe, si ngabantu bake, a ku tšo kiti, a nga ku tšo okokuti, ni nga k' oni, nami ngi ya ku za 'ku tenga nonyaka ndže. Se si ze si ya 'ku tenga ngawo kwezinye izindao, si be si ng' azi okoma u ya ku tanda, si ze sa ya ku tenga ngawo nawe. Nanka amasaka, u ya wa bona. Omunye umbila kimi lapa u nge be u sa wu bona; nombilana o kona u su lingene ukuʻliwa ngabantu bami. Kodwa ukuba wa be umfundisi e tšilo (*or* wa be e tšilo umfundisi), ngi ti wa ye e nge yi ku ḷeda. Nawe u ya bona inḷolobela yamasaka, ngokubane wa wu tenga ndže nomlungu amašumi emali yake e šiyangalombili. Kodwa mina ngi dabukile, nga be ngi ng' azi ukuti umfundisi u ya wu funa umbila; nga ngi nge ye uku ya 'ku tenga kwenye indao, ukuba nga be ng' azi ukuti u ya wu funa umbila;

I arrived of course there, and said, I am in search of maize. Then said Umakananandele, Oh! what has the missionary been about? Behold, here is the maize: I have already disposed of it. Inasmuch as we are living together with the missionary, he ought to have told us, saying, ye must not dispose of the maize, for I also shall purchase. Since we live thus in this district (section of country), and are his people, he ought to say to us, he ought to command, saying, ye must not yet sell, for I am coming to buy this year likewise. We have just been and sold it in other places, not knowing that you would require, (else) we would have sold it to you. Here are the sacks, as you see. Other maize here with me you cannot see any more; the little maize which is here, is just sufficient to be eaten by my people. But if the missionary had spoken, I think he would not have finished (the lot). You also see the pile of sacks, for so indeed the white man bought it (with) eighty shillings of his money. But I myself am sorry I did not know that the missionary is in want of the maize; I should not have gone to sell at another place, had I known that he is in want of the maize.

Sect. 3.—*Syntax of the Modes and Tenses.*

§ 551. In respect to the syntax of the modes and

tenses of verbs, in their relation to one another, and especially in reference to the relation of one tense to another, and that in a language rich above all others in material and forms for making the nicest of distinctions in these things, it is not easy to give particular rules. Nor is this necessary. Referring to the somewhat particular account of the use and import of each auxiliary, and to the extended definitions and illustrations of the forms and uses of each mode and tense, as given in Etymology (§§ 207—306.); and also to the definitions and illustrations of the different kinds of sentences, both simple and compound, as already presented in the first chapter of Syntax (§§ 394—429.),—a variety of well selected examples, under each mode and tense, is all that can be required here, except, perhaps, the following very general statement:—

While the Isizulu finds no difficulty in allowing an interchange of some of its modes, particularly the imperative, potential, and optative, and displays great freedom in the interchange of tenses, sometimes representing the past or future as present, and even the present and future as already past; it is also able, and particular, to employ those modes and tenses which give a correct expression of the sense intended.

Rem.—On many of these points, the Zulu language bears a close analogy to the Greek. So true is this remark, that we may say, almost in the language of another concerning the Greek, that the Isizulu 'has the power of giving to narration a wonderful variety, life, and energy, from the freedom with which it can employ and interchange its tenses. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back into the shade of the past. The variety, vivacity, and dramatic character of Zulu narrative can be preserved but very imperfectly in translation, from the fact that the English has, comparatively, so small a variety of tenses and so little freedom in uniting the past and present.'

The truth of these remarks, and of the above statement, or rule, may be seen in the paragraphs which are now subjoined to exemplify the use of the modes and tenses, and especially the manner in which these are combined and employed in continuous discourse.

§ 552. I. The following examples are a specimen of the use of the *Infinitive Mode*:—

1. As a noun in the nominative; thus,

Ukweduka ukuma kwabantu;
To err is the character of man.
Loku ukungazi kwa m papisa kakulu;
This uncertainty made him feel very anxious.

2. As a noun in the accusative—

a. The object of a verb; thus,

Si ya funa uku zwa in'lalo yenu;
We want to hear of your estate.

b. The object of a preposition; thus,

W' enza iniwadi en'le ngokulonda kwake;
He made a nice book by his right thinking.
S' onile ku 'bazali betu ngoku nga ba laleli;
We have sinned against our parents by not obeying them.

3. As qualified by an adjective; thus,

Kubi ukuhamba kwabo;
Evil is their mode of life.

4. As entering into construction in dependence upon another word—

a. Depending upon a noun; thus,

Inkosi i tumile isigidžimi sokuza 'ku buza;
The chief has sent a messenger to come to inquire.
Zi nesineke sokuzakela izin'Yu zazo;
They have sense to build for themselves their houses.
Ba s' azisa indao yokubusa;
They make us to know the place of blessedness.

b. Depending upon an adjective; thus,

Inkabi indala uku donsa;
The ox is too old to draw.

c. Depending upon another verb—

(a.) Objectively; thus,

Amakolwa a lalile uku tenga iziniwele;
The believers have begun to buy wagons.

(b.) Modally; thus,

Butani abafana, be ze 'ku lima;
Assemble the boys, that they may come to dig.

(Abantu) be za 'ku ngi tabata;
They (the people) came to take me.

d. Depending upon a conjunction; thus,

A ngi nako ukukuluma nokuzwa nokucabanga;
I cannot speak, nor hear, nor think.

5. As absolute, having no dependence upon another word; thus,

Ya ti impi, uku pendula kwayo, si ya ku bona;
The commando said, (in) replying, we will see.

§ 553. II. Some of the forms and uses of the *Indicative Mode*, as already specified § 221., are further illustrated in the following examples; thus,

Si ye zwa kaloku ndže, u kona umsebenzi omukulu, o mangalisayo. Ku tiwa, pešeya izindaba zi ya handžiswa ngonyazi;
We hear just now, there is a great, and wonderful work. It is said, beyond (the sea) news is made to travel by lightning.

Nga fika kwiti lapa ku linywayo; la ʇiwa ĭlobo; kwa fika uku ti, inkosi i ya wela;
I reached home while they are digging; the summer was spent; then came word, the king is crossing over.

§ 554. III. Some of the forms and uses of the *Potential Mode*, as already specified § 222., are further illustrated in the following examples; thus,

Si ya ku tokoza si nga z' amkela iziniwadi zenu;
We shall rejoice should we receive your letters.

Kodwa iningi labantu ku leli 'lizwe ba nge ke b' azi 'luto ngako;
But the greater part of the people in this country would know nothing about it.

Ngi nge be ngi sa tanda izono zami;
I may not be still loving my sins—or, I ought not, &c.

(In'liziyo) a ngi nge yi fanise na 'nto; i ya gu'uka ndžalo; i fana nesondo eli pendulwa amanzi; lona li nge mi uma ku vulelwe amanzi;
I cannot compare it (the heart) to anything; it is forever changing; it is like a wheel which is turned by water; that cannot stand still if it be opened upon by the water.

Ngi be ngi ti ku nga ba ku'le;
I was thinking it would be well.

Wa ti, uma u ya puza (ubutšwala), e sa bu bala, a nga m giba eban'eni; kodwa uma ka bu balanga, ku nge be neiala; ngi nge m gibe;
He said, if he drinks (beer), being still pledged (against) it, he would expel him from the church; but if he had not signed (against) it, it would not be a sin; I would not expel him.

Wa be e nga fenyisa ukuyalwa;
He may have despised reproof.

A ku fanele ukuba u nga ya emapan'eni;
It is not proper that you should go to the distant country villages.

Wenzile izulu, lapo ni nga pila, na lapo ni nga so za na fa, uma ni lungile;
He has made heaven, where you may live, and never die, if you are good.

Ni nge ze n' amba nokuba ku nga penduka bapi;
You cannot doubt who must repent.

Umkumbu u nga se mi kuso;
The ship could not stand against it any longer.

Bonke b' onile; ngi nge ze nga tšo ukuba b' one kangapi; ngi nga ze ngi linge uku bala izinwele zekanda la lo 'mfana;
All have sinned; I need not try to tell how many times; I might as well try to count the hairs on that boy's head.

Uma si za ku tata umuti, ku nga ti, uma u s' a'ula, ku nga ze ku 'laluke omunye o veza iiebo, a ti, ma si tate izintambo si wu χole ngazo, kandu ukuma si wa'ule (umuti);
If we were going to take a log, perhaps, should it be too heavy for us, there might start up some one who would devise a plan, and say, let us take thongs and drag it with them, in order that we may overcome it (the log).

§ 555. IV. Some of the forms and uses of the *Optative Mode*, as already specified § 223., are further illustrated in the following examples; thus,

Se nga nga ti nga be na ʻlala kona, ka na buya;
Oh that ye had stayed there, and not returned.

Se nga nga ti nga be ni nga ʻlalanga ni sebenze kona, nga ti nge na buya ne za ʼku ʻlala ekaya;
Would that ye had not remained and worked there, but that ye had returned and come to reside at home.

Nga si nga tandi Usatani, isita esi si bubisayo;
Let us not love Satan, the enemy who destroys us.

Nga be ni nga m šiyanga; nga be ni linga ukuba ni m ʻlenge;
You ought not to have left him; you ought to have tried to rescue him—or, tried if ye might render him assistance.

Ba ti, Wo! sa bala ngobuula; nga ti nge si nga bu balanga;
They said, Oh! we signed foolishly; would that we had not signed off from it (beer).

Loku umfundisi si ʻlezi naye endawonye, a nga be u ya si tšena, ukuti, umbila ni nga woni, nami ngi ya ku tenga;
Since we are living together with the missionary, he ought to have told us, saying, ye must not sell the maize, for I am coming to buy it myself.

Nga be laba ʼbantwana be ɪabanga ngoTiụo na?
Ought not these children to think of God?

Nga be ni ɪabanga ngaye;
Ye ought to think of him.

Kwa nga ti ngi nga tšona;
It seemed as if I should sink.

Nga kala se nga ti inʻliziyo yami i nga ɪabuka;
I sobbed as if my heart would burst.

§ 556. V. Some of the forms and uses of the *Imperative Mode*, as already specified § 224., are further illustrated in the following examples; thus,

Ma ni busiswe, ni namatele ndžalo kuye;
May ye be blessed, and ever adhere to him.

U ya tšo, ukuti, uma u su ɬedile lo 'msebenzi, u ze u hambe u ye lapaya, wenze okunye e ngi funa ukuba u kwenze;
He says that, when you have finished this work, you must come and go there yonder, and do whatever else I may require you to do.

Ma ngi sindiswe, ngi nga ɲotšwa ngi budžiswe, ngi ɲotšwe ngi bulawe, ngi nga be ngi sa ba ko em-ʻlabeni;
Let me be saved, and not expelled nor destroyed, driven away nor killed, till I shall be here no more upon the earth.

Ma bo linga ba m ʻlenge;
Let them try and deliver him.

Ya ti ku mina inkosikazi, a ku weʻle uku ya 'ku bona unyoko;
The queen said to me, come thou, go down to see thy mother.

Pindelani kona ezweni lenu, ni yo kwaka kona;
Return ye hither again to your country, ye shall build here.

Abantu ba ti, ukuɬala ngokuvela kwabo, kwa tunywa unwabu ku tiwa, ma lu hambe, lu ye, lu tšele abantu bonke, lu memeze, lu ti, abantu ma ba nga fi. Na nga semva kwonwabu kwa tunywa intulo ukuba i memeze futi, i ti, abantu ma ba fe. Ku te enʻʻeleni, unwabu lwa libala uku za 'ku ti, ma ba nga fi. Kodwa intulo ya gidžima ngamanʻʻa, ya funyanisa unwabu lu libele uku ʻʻa ubukwebezane, lu hamba inɬozana ndže, lu nga gidžimanga ngamanʻʻa. Kodwa intulo ya gidžima ngamanʻʻa, ya fika, ya ti, ku tiwa, abantu ma ba fe. Na nga semva lwa fika unwabu, intulo i se i fikile, lwa memeza unwabu, lu ti, ku tiwa, abantu ma ba nga fi. Ku te lu sa tšo ndžalo, lwa mbetšezwa intulo, ukuti, eya (eiya, iya, *or* yiya)! ku tiwa, abantu ma ba fe. Kodwa abantu ba lu buza, be ti, ukona u velapi na? Intulo i si tšelile kuɬala, i ti, ku tiwa, abantu ma ba fe. Wena u libele ubukwebezane ndže. Ba ti, se si bambile elentulo tina.

The people say, to begin with their origin, there was sent a chameleon, the command being, let him proceed, go, and tell all people, and proclaim saying, let not the people die. And after the chameleon, there was sent a lizard (or salamander) that he might proclaim, again, saying, let the people die. It came to pass on the way, the chameleon delayed to come to say, let them not die. But the lizard ran hard, and overtook the chameleon lingering to eat mulberries, walking just a little, not running hard. But the lizard ran hard, arrived, and said, the command is, let the people die. And afterwards the chameleon arrived, the lizard having already arrived, and the chameleon proclaimed, saying, the command is, let the people not die. And as he was speaking thus, he received a slap in the face from the lizard, saying, get thee gone! the command is, let the people die. But the people asked him, saying, whence comest thou? The lizard told us first, saying, it is said, the people must die. As for you, you lingered for mulberries. As for ourselves, said they, we have already received the lizard's (message).

Ya ti inkosikazi, yẽlanini, ke ni ye emakaya enu;
The queen said, go ye down, come, go to your homes.

§ 557. **VI. Some of the forms and uses of the *Subjunctive Mode*, as already specified § 225., are further illustrated in the following examples; thus,**

So tuma umfana ukuba a ku tšele;
We will send a boy that he may tell thee.

Ngi ya bona ukuba isikati sami si seduze ukuba ngi tšone ekufeni;
I see that my time is near when I must sink in death.

A ku fanele ukuba u ye emapanyeni u šiye itunga lenkosi;
It is not allowed that you go to the country kraals and leave the king's milking.

Kona se ni kulile, ngi ya ku tanda ukuba ngi ni tele kona lapa;
When you have grown (to be men), I shall be glad to locate you just here—or, glad if I may locate, &c.

Nga be ngi nga nika kwonke e ngi nako, ukuba ngi ngene, ngi m tšele ukuba nga ļamba amanga;
I would have given all that I had, if I could have gone in, and have told him that I had told a lie.

Ku tiwa (inkomo) i bizwa uyise; kanti a i bizwanga

leyo inkomo; ku ḷandžwa ngomlomo ndže. Uma i be i bizwa oyise, ngapane e nga se sindile (yena) na?

It is said, it (the cow) was demanded by his (deceased) father; whereas that cow was not demanded; it was just an oral device. If it had been required by his ancestral shades, then ought he not to have been already restored to health?

Uma ngi be ngi ku tšo loku ngi nga ḷali ngi ku fumane Emwadini ka 'Tiho, ni be ni nge kolwe;

Now if I had told you this without first finding it in the Book of God, you could not have believed me.

Ku ndžalo nezilwane zesiduli; uma inwele i nyatele in'ḷu yazo, zi ya tšetša uku yi sebenza masinyane, zi yi vimbe leyo 'ndao e nyatelweyo inwele;

So it is with the little animals of the ant-hill; if a wagon runs over their house, they hasten to repair it immediately, and build up that place which was trodden down by the wagon.

Uma abafundisi ba fika lapa, ba bona abantu be nga kolwanga, ba be se be muka, ngapane e nge ko amakolwa; ngesineke sabo a kona amakolwa;

When the missionaries came here, and saw the people unbelieving, had they gone away at once, then there must have been no believers; through their perseverance there are believers.

Ngokubane nami nga be ngi nguwuntu ndže; ngi balekile okwabane ngi bone ukuti ngi za ku bulawa. Mina umzi ngi ye nga wu tata ku 'belungu; kandu ukuma nami ngi be inkosi;

For I also was just a common man; I fled because I saw that I was about to be killed. As for myself I then obtained a kraal (standing, power, authority) from the white people; so it was that I also became king.

Wa ti, ngapane (inkomo) i ya ku buya i zale;

He said, she (the cow) ought to have another calf.

Ngi ti, be ku dela in'liziyo yami, i bi ḷabanga ukuba i bi yin'ḷu yesonda; ngi ya vuma; kodwa i bi yin'ḷu yabelungu, ngi be ngi nga yi ku vuma, be ngi ya ku biza oku nga pambili;

I say, it has satisfied my heart, considering that it was a house of worship; but if it had been a house for white people, I should not have consented, I should have asked more (for thatching it).

Noma u kona umsebenzi wokuzuza okukulu, uma u nga lungile, aba ka Keristu ma ba tšetše ba yeke loko; noma into i si siza ngokupila, uma i nga vunyelwe, ma s' a'lukane nayo; ma si nga bi nesineke esonweni nakanye;

Though there be a work of great profit, if it be not right, Christians must be ready to give up that (profit); though a thing may help us to a living, if it be not allowed, let us separate from it; let us not persist in sin at all.

Ku ndžengokuba u ya tšo 'ku ti, uma u nga tšongo, u tume umuntu okokuti, hamba u yo ku funa into e tile; ku tike labo 'bantu aba be nayo, ba ti, be se bona lo 'muntu o vela kuwe, ba ti, nga ku be i se kona, ukuba wa be si tšenile, ukuti, no londoloza leyo, nami ngi ze ngi yi fumane. Nawe u fika ndže, nga ku be u sa yi bona i se kona, se ba ze ba y' ona;

It is as if you do thus, if you have not spoken (for a thing beforehand), you send a person, saying, go and seek a certain thing; and so those people, who had it, say, when they see this person who comes from you, they say, it would have been here if he had told us, saying, you must preserve that, for I am coming to get it. And you, arriving thus, should still see it yet there, though they had already been and disposed of it.

Kodwa uma abantu ba si tšela ku lesi 'sikati ndže, ba ti, abantu nga be be nga fanga, uma unwabu lu fike kulala, lu memeze, abantu ma ba nga fi; ukuba kwa fika intulo kulala, ya ti, abantu ma ba fe. Kodwa na kaloku, inuenye yabantu ba yi zonda intulo, be ti, ku ngani ukuba yona ya gidžima kulala, ya ti, abantu ma ba fe na? Ba yi bona abanye, ba tande uku yi tšaya, ba yi bulale, be ti, ya tšoloni na? Na futi, inuenye yabantu, laba abe zwayo ngezin'lebe, be tšelwa abadala abanuinyane, se be zwile loku, ba ya zonda unwabu be tanda uku lu liliza, be ti, le 'ntwana eya libala ukuba i tšele abantu ukuba be nga fi; nga be si nga fanga nati; nga be be sa 'lezi nabadala betu; nga be zi nga ba ko izifo lapa em'labeni. Ku ngokulibala kwonwabu.

But if the people tell us (about it), at just this present time, they say, people would not have died, if the chameleon had arrived first, and shouted, let not the people die; whereas the lizard came first, and said, let the people die. But, even now, a portion

of the people hate the lizard, saying, why is it that he ran first, and said, let the people die? Some see it, and love to beat it, and kill it, saying, why did it speak? And again, a portion of the people, those who hear by the ears, being told by a few old people, having heard this, they hate the chameleon, and love to push it aside, saying, that is the little thing which delayed to tell the people that they should not die; (had he told them), we too should not have died; our ancestors also would have been still living; there would have been no diseases here on the earth. It all comes from the delay of the chameleon.

§ 558. VII. The isolated forms and uses of the several tenses of the verb have been already given, at some length, in the discussion of those topics under Etymology §§ 231—306.

Rem.—It is not, however, from mere isolated forms that a true and full idea of the tenses of the Zulu verb can be gathered. Neither can the nicer shades of these tenses be translated into the English language. After getting a clear view of the elements,—the use and import of the several auxiliaries, and of the leading forms,—one of the best exercises, for gaining a command of the language, is to study the verb in the various and numerous relations of its modes and tenses.

§ 559. VIII. An illustration of some of those forms and uses, and of some of the ways, in which different tenses are connected, or in which one tense succeeds another, may be found not only in the foregoing paragraphs (§§ 552—557.), but especially in the following examples.

Rem.—Many of the quotations contain other tenses than that which is named at the head of the paragraph in which the example is given; and this of necessity, where *the relation and succession of the tenses* are to be presented together *with their forms and uses*, as in the paragraphs (A—F) which follow.

§ 560. IX. A. Some of the forms, uses, and relations of the *Present Tense*:—

(Izingelosi) zi ya 'lala ezulwini. Ni ti, z' enzani kona na? Ni ti, zi ya vilapa na? ḷa; a zi ze zi nga vilapa 'sikati;

They (the angels) live in heaven. And what do you think they are doing there? Idle, do you think? No; they are never idle a moment.

Nezintutane zi yizintwana ; noko zi ya bonisa isineke sazo; li ze li tšone zi sebenza indao yazo yokuʻlala. Uma u zi ɪapela, a zi ʻʏali zona ;

And the ants are little things ; yet they show their wisdom ; until the sun goes down they are busy on their place of residence. If you consider them, they do not play.

Abanye abafundisi, iloku ba fikayo, a ku ka kolwa 'muntu ;

As to other teachers, ever since their arrival, no one yet believes.

A ku fanele ukuba ngi nga ya emapanʻʏeni, ngi šiya itunga lenkosi, li nga sa patwa 'muntu ;

It is not proper for me to go to the country kraals, and leave the king's milk-pail to be no longer cared for by any one.

Ukukolwa ku dinga isineke, ngokuba umuntu o kolwayo u hamba ndžengomuntu e hamba endaweni e nameva ; ngokuba umuntu e hamba emeveni u ya bekisisa a beke izinyao ; a ka ɭalazeli ndže ndžengomuntu e hamba ebaleni ;

Faith has need of care, for a man who believes walks like a man walking in a thorny place; for a man walking among thorns looks sharp where he puts his feet ; he does not look abroad in all directions like a man going in a clear place.

Abatakati ba hamba ebusuku, abantu be lele, be funa uku bulala abantu, be hamba neziɪwane zabo ingwe. Abanye ba ti, ba hamba nezimpaka kona ebusuku ; abanye ba ti, ba tela ukufa eziniʻʏeleni, ukuba lapo umuntu e hambile kona ku leyo iniʻʏela, u ya tabata ukufa eniʻʏeleni. Abanye ba ti, ku ya mbelwa emnyango ; abanye ba ti, ku ya mbelwa esangweni ; abanye ba ti, ku ya mbelwa ensimini ukuba amabele a fe. Abanye ba ti, ku ya bemiswa umuntu emakaleni, ukuba a be nomɭoto ekanda ; abanye ba ti, ku ya telelwa umuntu ukuba a be ɪiwane, a be išinga, a be ibuda, a be isiula ; omunye a be isitutwane, omunye a be isifumbu ; omunye ba m tabatele into emazinyweni, a yi ʻlafunileyo, ukuba amazinyo a be nokufa a m bulale ;

Wizards go in the night, the people being asleep, and seek to kill people, associating with their wild beasts the leopard. Some say, they go with wild cats there in the night; some say, they pour out death in the highways, so that when a person goes

there on that road, he takes death on the road. Some say, it is buried in the door-way; some say, it is buried in the gate-way; some say, it is buried in the garden that the corn may die. Some say, it is given to be snuffed by a person in the nostrils, that he may become soft in the head—love-cracked; some say, it is poured out for a person that he may become crazy, or become a rogue, or a dreamer, or a fool; that one may become an epileptic, another a hump-back; for another, they put something in the teeth, which they chew, that the teeth may become diseased and kill him.

§ 561. X. B. Some of the forms, uses, and relations of the *Past Tense*:—

Ukuzalwa kwami, kambe, nga zalwa Emlalazi. Kwa tike ngi se isikunťwane, ng' emukake, nga ya ekaya komame; nga fika kona inuatšana ku linywayo, nga ze nga li ťa ílobo. Kwa fika ubusika; kwa buye kwa linywa, ngi sa ťezi kona;

As to my birth, of course, I was born on the Umlalazi. And then when I was still a youth, I left, and went to the home of my mother; I arrived there just as they were digging a little, and passed the summer. Winter came; and again they dug, I still remaining there.

A ngi banga ngi sa ya kona;

I have never been there.

Ba ti, kwa bonwa ukuťa ku vutiwe emťangeni; kwa ti umuntu wa ka wa ťa, we zwa kumnandi, wa be se u ye džayela;

They say, there was seen food ready among the reeds; it happened a man once ate, and found it sweet, and so became habituated.

Wa lunywa inyoka;

You were bitten by a snake,—*i.e.*, take care or you will be bitten.

Si be si ng' azi okoma u ya ku tanda (umbila), si ze sa ya 'ku tenga ngawo;

We did not know that you would want the maize, and therefore went and sold it.

Nawo lona nga ze nga wona ndže, ngi ti umbila u nawo; ukuba nga be ng' azi okokuti ka nawo umbila, nga be ngi nga yi ku pange ngi wone;

And so I went and sold this, thinking he has maize; if I had known that he has no maize, I should not have gone at once and sold it.

(Ihaši) li ke la baleka kambe;
It (the horse) ran somewhat away of course,—*i.e.*, made a slight attempt to run away. (See § 237., 2., *c.*)

Nga ti ngi nga ka ʻlali ekaya inyanga i se ʼnye, wa fika umuntu o se zo ku ngi tabata;
And before I had been at home a single month, there came a man who was about to take me away at once.

§ 562. XI. C. Some of the forms, uses, and relations of the *Future Tense*:—

Imbala ngi ya ku twala loku na?
Verily shall I bear this?

Futi, si y' esaba ukuba Umpande u ya ku tukutela, a nɨabe ku tengwe ezweni lake, uma e zwa oku ndžalo;
Moreover, we are afraid that Umpande will be angry, and forbid trading in his country, if he hears of such things.

Uma si kutele, a si so ze sa fa yiʻʻala;
If we are industrious, we shall never die of famine.

Ndžalo ʻlabisisa pansi, u limisise, ʻlapo amavila e sa lele; u ya ku ba nokuʻʻa kwokuba u tenge, nokwokuba u ʻʻe;
So, thrust in deep, and dig hard, while sluggards are still sleeping; and you shall have food, not only that you may sell, but also that you may eat.

W' azi ukuba ni ya ku tanda uku pila ku be ngunapakade, ngako wenzile izulu, lapo ni nga pila, na lapo ni nga so za na fa, uma ni lungile;
He knew that you would want to live forever, and so he has made heaven, where you may live, and never die, if you are good.

Uma ni ya ku konza Utiino, a be uyiʻlo nesiʻlobo senu, ma ni penduke;
If you will serve God, so that he may be your Father and Friend, you must repent.

Ngokuba u ya laʻla umpefumlo wake, a nga be e sa ba na ʼsiʻlobo ezulwini, a nga be e sa ba na ʼsiʻlobo ʼndao; okukulu, ukuba e nga sa yi ku ba na siʻlobo;
For he loses his soul, and has not a friend in heaven, nor anywhere else; and, what is more, he never will have a friend.

Kwa fika isigidžimi, esi vela ku inkosi, esi zo ku biza izinkomo;
There arrived a messenger, which comes from the king, which is about to demand cattle.

Nam'la a si tandi; u nga bona, so tuma umfana ukuba a ku tšele, ukuba se si ya tanda kakulu;
To-day we are not willing; you may see, we will send a boy that he may tell you, when we are already quite willing.

Ba be si tšenile, okokuti, ni nga k' oni loko; si ya ku za si ku fumane;
They had told us, saying, you must not yet dispose of that; we are coming to get it.

§ 563. XII. D. Some of the forms, uses, and relations of the *Present Perfect Tense*:—

Ngi balile ngaso isineke;
I have written about consideration.

Bek'ake, nangu wumbila; se ngi wonile;
See, here is the maize; I have already sold it.

Sa 'lala ya ze ya fa inyanga; ku te nga semva kwoba i fe inyanga, sa pindelake;
We remained until the month expired; it came to pass after the month had expired, we went back again.

Uma ku fikile ukufa, (umuntu) u ya tabata into a ye enyangeni;
When sickness has arrived, a person takes something and goes to the doctor.

Inyanga be i si ya tula, i si tabata itongwane layo, i bi si ti, wozani, si ye lapaya. Ni pete intoni na? Se be ti, O 'nkos', a si pete 'luto; si pete,—nansi intwana;
After a long silence, the doctor then takes his snuff-box, and says, come, let us go yonder. What have you brought? Then they say, O king, we have not brought anything; we have brought, —here is a trifle.

§ 564. XIII. E. Some of the forms, uses, and relations of the *Past Perfect Tense*:—

Be be se be fikile na? Ia; be be sa bekiwe;
Had they already arrived? No; they were still expected.

Kwa tiwa ekaya, izinkomo za ʻiwa pešeya, okoba inkosi abantu ya be i ba nikile (zona);
At home, it was said, the cattle were eaten beyond (the river), because the king had given (them) to the people.

Yena wa ti, nokuba wa be botšiwe, a ka yekanga umsebenzi wake;
He indeed, even though he had been imprisoned, did not give up his work.

Nga be ngi nge yi bone, uma lo 'muntu wa be e nga ngi kombisanga; kodwa nga yi bona ngaye yena a ngi kombisayo;
I should not have seen it, if that man had not directed me; but I saw it by means of him who directed me.

Uma a be si pe ukuʻya, sa be si ya ku m tanda; kodwa 'a si panga, a si yi ku m tandake; si m tandelani, loku e nga si piyo ukuʻya, ukuba si ʻe pela, si džabule, izinʻliziyo zetu zi tokoze na?
If he had given us food, we should have loved him; but he did not give us, and so we shall not love him; why should we love him, since he does not give us food, that we may eat indeed, rejoice, and our hearts be glad?

Ba fika kusasa, ya be se i file;
They arrived in the morning, after it had died.

Ubaba o tandekayo wa be se e file;
My dear father had already died.

Nga ɪabanga, se nga ti ngi nga nika yonke imfuyo yelizwe, ukuba ngi bize kakulu ukuba a ngi zwe, ngi ɪele uyekelo lwake; kodwa nga be se ngi putile; wa be se e setuneni iminyaka e yišumi nambili;
I said, I would give all the wealth of the world, if I might call so loud that he would hear me, that I might ask his forgiveness; but I had already lost the opportunity; he had been in the grave now twelve years.

Nga ku be nami ngi sa ʻalele, ukuba wa be e tšilo, ukuti, umbila u nga woni;
I should have waited for (him) until now, if he had said, you must not dispose of the maize.

§ 565. XIV. F. Some of the forms, uses, and relations of the *Future Perfect Tense*:—

Wena naye no ba se ni gidžimile;
You and he will have run.

Uma a si tumanga umfana, a si yi ku ba si tandile uku tenga; si nga tuma ngomsumbuluko; kodwa uma si nga sa m tumanga, si ya ku be a si tandanga;
If we should not send a boy, we shall not have been willing to sell; we may send on Monday; but if we should still not have sent him, we shall have been still unwilling (to sell).

Uma ngi nga buyi ngomlibelo, ngi ya ku ba ngi tandile uku 'lala etekwini; kodwa uma ngi nga tandanga, no ngi beka ngomlibelo;
If I do not return on Saturday, I shall have been willing to remain at the Bay; but if I should not be willing, ye shall look for me on Saturday.

(Inkosi) a i se yi ku ze ya be i sa ku nika 'luto, nawe wo ze u suke ku lelo inuiwa, wake kwenye indao; ku ti uma u su sukile, u ya ku biza inyanga yemiti i ku 'lanzise; ku se i ku ze wa lu bona uto olu nikwa inkosi;
He (the chief) shall never more again have given thee anything, until thou shalt have departed from that building spot, and have built in another place; and when thou hast already departed, thou shalt call an herb-doctor that he may cleanse thee; then shalt thou have seen something given thee by the chief.

Sect. 4.—*Idiomatic Verbs, Forms, and Uses.*

§ 566. There are certain idiomatic verbs (§ 216.), or certain idiomatic forms and uses of the verb, which claim attention.

§ 567. The use of *uku ti*, as an auxiliary, has been specified. (See §§ 211., 2., *b.*; 215.) It is used also:—

1. As a kind of expletive in the sense of *and, now, so it was, it came to pass*,—to introduce a new subject, or sentence; thus,

Nga zalwa Emlalazi. Kwa tike ngi se isikun'wane, ng' emukake, nga ya ekaya komame;
I was born at the Umlalazi. And while I was still a youth, I left, and went to the home of my mother.

Kwa ti ukuba ngi wele, nga funyanisa umkwenyana wetu;
And when I had crossed over, I found our brother-in-law.

2. In the sense of *and, now, then, but*,—to denote a connection between the subsequent and preceding proposition, and introduce an inference, or an explanation; thus,

Noma e gula, a nga sa ʻi ukuʻa, ku ti aba ʻlala naye ba m nike ukuʻa, a ku nḷabeke; ba ti, yiʻana, funa u nga bi namanʻa;
Or if he is sick, and does not still eat food, then those who live with him give him food, which he accordingly refuses; and they say, eat, lest you have no strength.

Ku te nga semva kwoba i fe inyanga, sa pindelake. Si te si sa ʻlezi inɪozana, lapa inyanga yetwasayo, kwa fika ukuti, Isanḷu si ya bizwa; sa kupukake, sa fika enkosini. Si te si sa fika enkosini, kwa tiwa, ma yi butane yonke (impi); ya butanake;
And after the moon had expired, we went back. And as we were waiting a little, while the moon waxed, there came to say, the Sanku division is summoned; accordingly we went up, and arrived at the capital. And just as we arrived at the capital, the command was given, let the whole army assemble; and it assembled accordingly.

Wa tuma unwabu ku 'bantu, uku za 'ku ti, ku tiwa, ma ni nga fi. Ku te enʻeleni unwabu lwa libala;
He sent a chameleon to men, to come to say, it is said, ye shall not die. But the chameleon lingered on the road.

3. In the sense of *say, do, make, and, now, thus, that*,—to introduce some subordinate word, or clause; thus,

A fike a m bone, ukuti ka biyi kaʻle;
He comes and sees him, that he does not make a good fence.

Nami nge zwa ukuti a se ng' aʻlule (amanzi);
I also felt that it (the water) had already overcome me.

Ya funa, oku nga ti i nga si ʻlanganisa pakati;
It (the army) sought, as it were, to enclose us within (its wings).

Uma a si na 'kwazi, ma si yeke, si tule, si ti, du!
If we are ignorant, let us stop, be silent, and say—nothing.

Naye o nga vuki kusasa, u ya ku ti, nḷunḷu! a nga wu fumanisi umsebenzi wake kúsi'lwa;
He that does not rise early, shall say, heigh-ho! and not overtake his work at night.

Ba buka, ba ti, keiie!
They looked, and said, wonderful!

4. In the sense of *to wit, namely, for instance, some, certain, particular*,—in order to designate or specify some person, place, or thing; thus,

A ti, ukufa ku sendaweni e tile;
He says, the disease is in a certain place.

Uma i ti, a no m funelani umuti o tile, ba m funela wona;
If he says, you must get him a certain medicine, they get it for him.

§ 568. This verb, or verbal noun, *uku ti*, used in one or another of the senses already specified, (as also *uku ba*,) is often found in a state of regimen, and sometimes in the locative case.

1. In a state of regimen; thus,

Ku te nga semva kwoba i fe inyanga;
And after the month had ended,—literally, it said in the event of that the moon died.

Kwa ku tšo yona inkosi okokuti, ka si 'Ye (izinkomo);
The king himself had said that we might eat (the cattle).

2. In the locative case; thus,

Ba ti, yeti, 'mngani, wena wa sekutini;
They say, hail, friend, thou of a certain (place, office, or character, *i.e.*, thou shade of our ancestors).

U kona yena o ba ḷedayo abantu ba sekutini;
There is one who destroys the people of said (kraal).

§ 569. The infinitive *uku ba*, to be, is used, sometimes in its simple form, either full or contracted, and sometimes in regimen, to signify, *that, so that, since, if, for, because;* thus,

Wa ti, ai, a zi se ko, ngokuba sa 'Ya, ukuba kwa ku tšo yona inkosi okokuti, ka si 'Ye;
He said, no, there are no longer any, for we ate (them), since the king himself had said that we might eat (them).

Ukuba amanzi a ye se kona nga pambili amaningi, nga ngi nga se yi ku wela, ngokuba nga se ng' a'lulekile;

If the water had gone still on there further in abundance, I could never have crossed, for I was already exhausted.

§ 570. The infinitive *uku ma*, to stand, is used sometimes in full, sometimes contracted, and sometimes in regimen, to signify *if*, *when*, *whether*, *that*, *for*, *because* (§ 212., Rem. 2.); thus,

Kwa ti ukuma ng' a'luleke, a tanda amanzi uku ngi yisa pansi;

And when I was exhausted, the water wished to take me to the bottom.

Ka s' azi kodwa ukuma wa ke wa 'langana ini naye na;

We do not know whether he ever met with him.

Ka ku lungile okwomane si 'lale endawonye sonke nezingane zetu;

It is not good that we should all remain together with our children.

§ 571. The form *ukuze*, from *uku za*, to come, is used to signify *until*, *that*, *so that*, *in order that* (§ 210., 4.); thus,

Inyama ba yi ngenisa enl'wini, ba yi valele kona, be ti, ma ku 'e oyise, ukuze ba bone ukuba be ku 'latšelwe bona, ba si pe imfuyo eningi, ukuze ku sinde izingane zetu na ti;

They put the meat in a house, and shut it up there, saying, let the fathers eat, that they may see that it was slaughtered for them, and grant us much wealth, so that we and our children may escape.

§ 572. The verbs *buya*, return, and *pinda*, repeat, are often used in the sense of *again*, *and*, *also*:—

1. *Buya;* thus,

Nga fika kona inuatšana ku linywayo, nga ze nga li 'a i'lobo; kwa fika ubusika; kwa buye kwa linywa, ngi sa 'lezi kona;

I arrived there just as they were beginning to dig, and there I passed the summer; winter came; and again they dug, I still remaining there.

Nga buya nga pindela kona pansi;
Again I returned there to the bottom (of the river).
Nga buya nga nuiuma, nga banga pezulu;
Again I sprung up, and made for the surface (of the water).

2. *Pinda;* thus,

Sa fika kwela kwa ǂangezwa, sa lima; futi sa pinda sa lima; sa pinda sa lima;
We arrived at the district of Hlangezwa, and planted; also again we planted; and again we planted.
Sa ǂalake ku leyo indao, sa lima; sa pinda futi sa lima;
And so we remained in that place, and planted; also again we planted.

§ 573. The root *funa*, want, to be destitute of, is used in the sense of *lest, that not, for fear that;* thus,

Ba ti, yi'ana, funa u nga bi namaṅa;
They say, eat, lest you have no strength.
Linda izinkomo, funa zi ngene ensimini;
Watch the cattle, that they may not enter the garden.
Ba ti, woza lapa, zi yeke izinkomo, zi za ku zingenela (esibayeni); a tike yena, funa zi nga ngeni;
They say, come here, let the cattle alone, they are about to enter (the fold) of themselves; but he says, (not so,) lest they should not enter.
Ngi biyela okoba funa zi fo'le;
I am building up the fence, lest they should break through.
Ngi basa ukubane funa ngi nga bi namakaza;
I kindle a fire in order that I may not be cold.
Ku sibekele kakulu, funa ku ze ku ti ku bonwe nga-bantu;
Cover it up well, lest it come to pass that it be seen by the people.
U papile kakulu, ukuba funa umtwana a nga bi namaṅa okubona;
She was very anxious, lest her child should not be able to see.
Ng' esaba, nga ti funa izinkabi zi hambe z' apule imiti;
I was afraid, lest the oxen might go and break the trees.

§ 574. The verb ǂ*ala*, begin, is often used in the sense of the adverb *first;* thus,

Wa ǂala wa ya nga kona;
He first went there.

§ 575. The verb *pela*, cease, terminate, come to an end,—is used in the sense of the adverbs *then*, *therefore*, *of course*, *consequently;* thus,

Hamba pela;
Go then.

Ma si tenge pela;
Then let us trade.

§ 576. The form *ɬede*, and sometimes *ɬedana*, from *ɬeda*, finish, end,—is used in the sense of the adverbs *as soon as*, *when*, *then*, *after;* thus,

Wenze uku kanya ku kanye ezibukweni, nameʻlo okubona ɬede ku ngene;
He made the light to shine in at the windows, and eyes to see it after it has entered.

Ukuba ni ku kulume emakaya ɬede ni goduke;
That you may talk it over at home when ye return thither.

U se fike ɬede ka ba sa kulumi ngaye;
As soon as he arrived they stopped talking about him.

Izindža zi ya m bona ɬede zi konkote;
As soon as the dogs see him they bark.

U kona ini yena o za 'ku šumayela ku 'mantombazana, o nga posa itše ɬede a nga be e sa ngena na?
Would any one come to talk with the girls, and throw a stone, and then not come in?

§ 577. The forms *ponsa (posa)*, *ponse*, *ponsu*, from *ponsa* (or *posa)*, throw at; and *ɬiša*, *ɬitše*, *ɬitšu*, from *ɬitša*, sharpen, bring to a point,—are used, generally with the infinitive, in the sense of *almost*, *well nigh*, especially when the idea of danger is involved:—

1. *Ponsa;* thus,

Ngi ponse uku wa;
I nearly fell.

(Inkabi) i ya ku pose i fe nga semva kwami;
The ox will nearly die after me,—*i.e.*, the danger is, the ox will have died since I left home.

2. *ɬitša;* thus,

Ni ɬitše uku fa;
Ye are in danger of perishing.

Ngi ɬitše nga fa;
I nearly died.

§ 578. An idea of *necessity*, or *obligation*, is often de-

noted, in the one case negatively by *musa*, and in the other affirmatively by *ngapana*.

1. The form *musa* (probably the causative of *muka*, go away,) is used, with the infinitive expressed or understood, to signify *must not;* thus,

Musa uku libala;
You must not delay.
Musani uku tšo loko;
Ye must not say that.
Musa uku ngi buzá;
You must not question me.

2. The form *ngapana*, or *ngapane*, (*nga*, may, must, and *pana*, reciprocal form of *pa*, grant,) is used in the sense of *should, must, must be, it is proper, necessary, probable, of course, then;* thus,

Uma i be i bizwe oyise, ngapane e nga se sindile;
If it had been required by his paternal shades, then he ought to have recovered.
Wa ɬabanga, wa ti, ngapane i ya ku buya i zale;
He thought, and said, probably it will have another calf—or, it ought to have another calf.

§ 579. The forms *sandu* and *kandu* are used idiomatically:—

1. *Sandu (sa–andula*, § 216.) is used with the infinitive to signify *just now, recently;* thus,

Zi sandu ku fika;
They have just arrived.
Nga sandu ku yi tenga;
I have lately bought it.

2. *Kandu (ka–andula*, § 216.), followed generally by *ukuma*, is used to signify *then, that, so that, in order that;* thus,

A ti, kandu kuma ku ɭine, u nga biya ngamaʻlaʻla alukuni;
He says, in order that it may be firm, you must build with stiff branches.
A fike a m bone, ukuti ka biyi kaʻle, a tike, biya ngamanʻya, kandu kuma u z' aʻlule;
He comes and sees that he is not making a good fence, and accordingly says, make it strong, in order that you may stop them (the cattle).

Kwo ze ku ʔule leli 'sonda kandu kuma si hambe;
When this week shall have passed then we must go.
Nawe u nga ya uku yi tenga, kand' u be nayo;
You also may go and buy it, and then you will have it—or, you must go to buy it, in order that you may have it.
Ka i so ze ya be inkosi i sa ku nika 'luto, noma i ku bona; i si ya ku pa abanye ku be kupela. Kandu ukuma i buye i ku pe, u ya ku suka ku leli 'lizwe, u yo kwaka kwenye indao;
The king will never more again give you anything, even if he sees you; he will continue to make presents to others only. In order that he may show you favor again, you must leave this neighborhood, and build in another place.

CHAPTER VI.

SYNTAX OF THE PARTICLE.

§ 580. GENERAL REMARKS.—**The adverb, preposition, conjunction, and interjection, are often grouped, as here, and put under the general head of *particles*. In the signification and use of this class of words, the interjection excepted, are involved some of the nicest shades of meaning, and most important turns of thought.**

In addition to what has been said of their nature and form, under the head of Etymology, an indirect, though comparatively full illustration of their use has been given in connection with other parts of Syntax, especially in the discussion of propositions and sentences (§§ 392—430.); in remarks upon the use of the accusative after prepositions (§§ 450—457.); also upon the manner of denoting degrees (§§ 474—483.); and upon the idiomatic use of verbs (§§ 566—579). After making a few observations upon some of their more important peculiarities, in further development of their use and construction, and also of the manner in which their use is often dispensed with in the Isizulu, a series of examples will be given, arranged in groups according to the several kinds of propositions and sentences, and according to the discussion already given in the first chapter of Syntax.

§ 581. **In the Isizulu, as in other languages, the different classes of particles often blend with each other in their use. Hence—**

1. Adverbs sometimes take a case, as prepositions. Of this class are *katšana*, *kude*, *kanye*. (See § 329.)

2. Prepositions are sometimes used without a case, as adverbs. Of this class are *pansi*, *pakati*, and some others.

3. The same particle is sometimes used as an adverb, and sometimes as a conjunction,—or as a connective, and as a non-connective, such as *kodwa*, *ukuba*, *ukuma*.

§ 582. Both adverbs, and prepositions with their cases, are often used substantively; also, an adverb and a preposition governing it are sometimes written together as a compound word:—

1. Adverbs used as a noun; thus,

Um'langa wa kona u fana nezinti zesiswebu, a wu fani nowa lapa;

The reed of there (*i.e.*, of that country) resembles whip-sticks, it does not resemble that of here (*i.e.*, of this place).

2. A preposition and its case may be used sometimes as a noun; thus, *usuku lwa nam'la*, this day, *i.e.*, the day of to-day; *umsebenzi wa ngomso*, the work of to-morrow; *abantu ba kwa Zulu*, the people of Zululand.

3. An adverb and a preposition may be written together as a compound word; thus, *nakanye*, at once, never; *napakade*, for ever.

A.—THE ADVERB.

§ 583. Adverbs modify sentences, phrases, and words, particularly *verbs*, *adjectives*, and other *adverbs;* thus,

Ba kala kakulu, they complain greatly; *a ka na 'sineke nakanye*, he has no care at all; *wa funa abantu, nembala wa ba tola*, he sought people, and verily he found them; *abelungu ba nezibindi ezikulu kakulu*, white people have very great courage; *wa buya wa ya emva kakulu*, he turned and went far back.

B.—THE PREPOSITION.

§ 584. Prepositions are followed by nouns in the

oblique cases, chiefly by the accusative, but sometimes by the genitive, or the locative.

1. The genitive is governed by the preposition *ka;* or by the genitive particle *a*, united with the preformative of the governing noun; and occasionally by some other preposition. (See §§ 439—448.)

2. The accusative is governed by prepositions of various kinds. (See §§ 450—457.)

3. The locative is sometimes found in regimen with a preposition. (See §§ 459., 460.)

§ 585. A few of the prepositions, as *ku*, *ka*, *kwa*, *na*, and *nga*, may be used each alone, *i.e.*, singly; thus,

Kuye, to him; *naye*, with him; *ka mina*, of me. But in respect to others, for the most part, each preposition requires a complement; thus, *eduze nabo*, near to them; *emva kwabo*, in rear of them; *malungana nabo*, opposite to them; *pezu kwabo*, above them.

Rem.—(*a.*) Doubtless those prepositions which require a complement were first used as nouns;—some in the locative case, as, *eduze*, *emva*, or *emveni*, &c.; and some in the accusative, and governed by other prepositions, as, *nganeno* (*nga* and *neno*), *pakati* (*pa* and *kati*, *umkati*), *pezulu* (*pa* and *izulu*).

(*b.*) But those nouns, in passing from notional to relational words, still retain the use of the preposition (as *na*, *ku*, *wa*, &c.,) which was first used to show the relation of one noun to another; thus, *eduze nentaba*, in contiguity with a mountain, *i.e.*, near a mountain; *emva kwomuti*, or *emveni womuti*, in the rear of a tree, *i.e.*, behind a tree. And these substantival prepositions, or prepositional substantives, are not only followed by a complemental preposition, but also often preceded or governed by a preposition; thus, *nga seduze nentaba*, *nga semva kwomuti*.

(*c.*) The use of *ngeniia* (*nga* and *iniia*), as itself a preposition, together with the complement *nga* before a noun in the locative, or the genitive particle *a* with the preformative *y* of *iniia* (*i-a=ya*),—is a good illustration of the transitional process above stated. The noun *iniia*, in *ngeniia*, is sometimes used as an abridged form of the plural *iziniia;* thus, we may have *ngeniia yonke*=on every side; or *ngeniia zonke*=on all sides. And this word may be used either with the locative, taking *nga* as a complement; thus, *ngeniia nga semu-*

tini, round about the tree; or with the genitive, taking its preformative *y* or *z* with *a* (=*ya* or *za*) as a complement; thus, *ngenna yami*, on my account; *ngenna yezono*, on account of sin.

C.—THE CONJUNCTION.

§ 586. Conjunctions are used to connect propositions and sentences; thus,

Futi, si y' esaba ukuba Umpande u ya ku tukutela;
Again, we are afraid that Umpande will be angry.
U bulala abantu nemizi yabo;
It destroys people and their towns.

Rem.—The conjunction *na* often has the appearance of connecting single words; but a careful analysis will show that in such cases we must either regard the construction as elliptical, or consider *na* as a preposition=*with*; thus, *kwa fika indoda nomfana*, there came a man and a boy,—that is, there came a man, and there came a boy; or there came a man with a boy; *sa beka nga pambili na nga semva*, we looked before and behind,—that is, we looked before, and we looked behind. (See § 550.)

D.—THE INTERJECTION.

§ 587. 1. Some of the interjections are usually addressed to a person, or a thing, and followed by the noun in the vocative form; thus,

Yeti, 'mngani! hail, friend! *bayeti, 'nkosi!* hail, king! *E 'baba!* O father! *halala, 'bantu!* welcome, people!

2. Some of the interjections are generally construed with *uku ti;* thus,

Ba buka, ba ti, kenne!
They looked, and said, wonderful!
Ku te lu sa tšo ndžalo, lwa mbetšezwa intulo, uku ti, iya!
And as he was thus speaking, he received a slap in the face from the lizard, saying, get thee gone!

3. Interjections are sometimes used independent of grammatical construction; thus,

Zi ko'lisa 'bani? E! u buza mina? Nga sa buza isigidi, ku leso, 'mpakati, ha-ha, ku leso;
Whom do they deceive? oh! do you ask me? Ask the song, that one, comrades, oh yes, that.

CHAPTER VII.

SYNTAX OF SENTENCES.

§ 588. The following examples are given, not only in further illustration of the use of conjunctions, and of the manner in which their use is often dispensed with, in Isizulu; but also in further illustration of the different kinds of sentences, and of the remarks concerning them, as already given in the first chapter of Syntax.

§ 589. I. Co-ordinate Copulative Sentences—

Izwe labo li'le, li nemiti;
Their country is beautiful, and wooded.
Sa fika, sa 'lala kwa za kwa linywa futi, sa ze sa wa 'a lawa 'mabele;
We arrived, and dwelt until they dug again, and then we ate that grain.

§ 590. II. Co-ordinate Adversative Sentences—

Ba fika lapa abafundisi; ba 'lala ba 'lala iminyaka, ku nga kolwa abantu; noko a ba tšetšanga uku mka;
Missionaries arrived here; they remained many years, but nobody believed; yet did they not hasten to depart.
Inkosi ya ti, ni ya ku ze ni yo ku ba tabata, se be kulile; be ṉabake, ba ti, ai, 'nkosi, na ti si ya ku zikulisela;
The king said, ye shall go and bring them, when they are grown; but they declined, saying, not so, O king, but we will grow them for ourselves.
Ku tiwa, (iṉkomo) i bizwa uyise, kanti a i bizwanga;
It is said, the cow was demanded by his paternal shade, whereas it was not demanded.

Ukuma wa be ngi tšenile, nga ku be ku se kona ; se nga ze nga kwona ;

If he had told me, it would have been here ; but I have been and disposed of it.

Abantu ba bopa umzimba wodwa ; inliziyo a ba yi bopanga ;

Men bound the body only ; the heart they did not bind.

A ni zanga ni ba bone ; kanti ni y' azi ukuba ba be kona, ngokuba ni ya bona aba kwenzileyo ;

You never saw them ; and yet you know they were here, because you see what they have done.

Noko zinane, kodwa zi nesineke ;

Though they are small, yet have they wisdom.

§ 591. III. Co-ordinate Disjunctive Sentences—

Utiilo u ya si yaleza ukuba si lalele abazali betu, si kulume iliniso ; lo 'mtwana a ku ko a kwenzayo ;

God commands us to obey our parents, and speak the truth ; but this child did neither.

Inkumbulo ya zizela kona na ? la ; ku ndženga loku le 'nlu i nga zizelanga ;

Did the mind come here by chance (literally, of, *or* for itself) ? No ; no more than this house came here by chance.

Ngi ya linisa, a ngi kwambi, ndženga loku ngi ng' ambi ukuba lo 'mfana u nameʻlo amabili ;

I am sure I can no more doubt it than I can doubt this boy to have two eyes.

U mi kubi ku nokuba a laʻle ingalo neso ; yebo, u mi kubi ku nokuba a laʻle ukwazi, a fakwe emlilweni ;

He is worse off than if he were to lose an arm or an eye ; yes, worse off than if he were to lose his reason, or be put into the fire.

A nga be e sa ba na 'siʻlobo ezulwini, a nga be e sa ba na 'siʻlobo 'ndao ; okukulu ukuba e nga sa yi ku ba na 'siʻlobo ;

He has not a friend in heaven, nor any where else ; and, what is more, he never will have a friend.

§ 592. IV. Co-ordinate Causal Sentences—

Inkosi ya ti, Wo! umuzi u ku fanele ndže na? ukuba u sale, u tate abantu be ze kuwe, ba be ngabako na? loku 'zinkomo ka zi se ko na?

The king said, indeed ! would (not) a kraal just suit you ? so that you could remain, and receive people, who should come to you, and be yours ? since there are no longer any cattle ?

Loku ni ya bona ndže ba se 'zingane, ni ya ku ze ni yo ku ba tabata, se be kulile;
Since you just see they are yet children, you will go and bring them, when they are grown.
Wa ti, ai, inkomo ka i nako ukutengeka ka'le, ngokuba abantu se be tšaya umbila;
He said, no, a cow does not pay well, because the people now set a higher value on maize.

§ 593. V. Subordinate Substantive Sentences—

Kwa ti nga semva kwelinye i'lobo, kwa fika uku ti, inkosi i ya wela;
It came to pass after another summer, there came word that the chief is crossing the river.
Kwa ti nga semva, kwa 'laluka uku ti, Unongalaza u bulewe;
It came to pass afterwards, that news came, saying, Nongalaza has been killed.
Ni ya bona ukuba ba se 'zingane;
You see that they are still children.
Ka s' azi ukuma u ya ku zuza na;
We do not know whether you will succeed.
Loko ku ya si bonisa isineke, ukuba si y' a'lula izinto zonke;
That shows us thought, how it excels all things.
A kwaziwa uma i ya ku pila noma i ya ku fa;
It is not certain whether it will live or die.
Umfana u ya ıela ku 'yise ukuba a m kwelise ehašini;
The boy asks his father to put him on the horse.

§ 594. VI. Subordinate Adjective Sentences—

Ku te, se ku za ku linywa okunye, kwa 'lalukake isi-pi'lika e si ıiteke ngaso;
It came to pass, just as they were about to plant again, then there broke out the war by which we were wasted.
S' onile na sovalweni lwetu olu mi eduze, lu londa, lu yala lapa s' onayo; na ku yena Utiıo, o 'zimemezelo zake si z' apula;
We have sinned, both against our conscience which stands by, watches, and reproves when we sin; and against God himself, whose commandments we break.
Sa fika sa ku 'Ya loko 'ku'Ya e sa ku šiyayo ku linyiwe;
We arrived and ate that food which we left planted.

Si ḷinisile ukuba zi kona izinto ezweni e si nga zanga si zi bone na?
Are we sure that there are things in the world which we have never seen?

§ 595. VII. Subordinate Adverbial Sentences:—

1. Of place—

Ba zihambisa lapa be tanda kona;
They betake themselves there where they please.

2. Of time—

Nga fika kwiti lapa ku linywayo;
I reached home while they were planting.
Kwa ti nga semva inṉatšana ku linywayo, ya fikake inkosi ya buza eziniekwini;
It came to pass just after they began to dig, the king came and inquired of the servants.

3. Of manner—

Ku kona amasondžwana amaningana, so nga ti a kwenziwanga ngesanṈa somuntu;
There are very small wheels, so little as scarcely to be made by the hand of man.
Umuntu o kolwayo u hamba ndžengomuntu e hamba endaweni e nameva; ngokuba umuntu e hamba emeveni u ya bekisisa a beke izinyao; a ka ḷalazeli ndže ndžengomuntu e hamba ebaleni;
A person who believes walks like a man walking in a thorny place; for a man walking among thorns looks carefully where he puts his feet; he does not look abroad everywhere like one who walks in a clear place.
Kwa nga ti ngi buyela emva esikatini sokububa kwake;
It was as if I had gone back to the time of his death.

4. Of causality;—*(a.)* Conditional—

Uma ku nga bonanga ku bonwa umuntu le 'mizi, ni be ni ng' azi ukuba i kona imizi ndžalo na?
Now suppose those kraals had never been seen by anybody, could you know there were such kraals?

(b.) Concessive—

'Noma li hamba lodwa li χaḷiwe izita ;
Although he goes alone he is surrounded by foes.
Nokuba be 'lekisa ku yena, a ku ngenanga loko en'liziyweni yake ;
Although they laughed at him, yet that did not enter into his heart.

(c.) Telic—

Impela le in'ʼu a yenzelwanga ukuba i lalwe ;
Of course this house was not made for a bed-room,—literally, that it be slept in.
Tandazani ukuba a ni linde ekwoneni ;
Pray that he may keep you from sinning.

§ 596. VIII. Incidental Sentences—

Sa suswa lapo, se si ḷutšwa ngemikonto, ku tiwa sonke si za ku landela Umawa; sa ye s' aka kwela kwa 'langezwa ;
We were removed from thence, being driven with spears, it being said we were all going to follow Mawa; and we built in the district of Hlangezwa.
Kwa ti ngemva, inkosi ya ti, abantu bami, kwa be ku 'laliwa ngabo, ku tiwa ba za ku muka noMawa, pindelani kona ezweni lenu, ni yo kwaka kona ;
And afterwards the king said, my people,—they remained behind, it being said they were about to depart with Mawa,—return ye to your own country, and build there.
Sa 'lala kwa za kwa linywa futi, sa ze sa wa 'ʼa lawa 'mabele, si sa 'lezi kona emakaya ;
We remained till they dug again, and then we ate that grain, we still remaining there at home.
(Impi) ya butanake, ya puma, i ya kwa Sikwata ;
It (the army) accordingly assembled, and went out, going to Sikwata.
Si te si sa 'lezi inιozana, ḷapa inyanga yetwasayo, kwa fika uku ti, Isanḷu si ya bizwa ;
And while we were waiting a little, until the moon waxed, there came word that the Sanku regiment is called.
Loku si ya fika, si vela Em'ʼoti, si sa lima in'labakanye ;
Since our arrival—we come from the Umhloti—we have as yet planted only one season.
Ngi kala nga tšetša nga suka kuye, kwa nga ti ngi nga fa ;
Sobbing, I rushed from him, and thought I wished to die.

Kumi kandžani ukuba ngi 'labe inkomo yami, ku tiwa i bizwe ngobaba, ngi nga ze nga sinda na ?
With me how is it that I offer my cow,—it is said it was required by my paternal shade,—and yet I never recover.

CHAPTER VIII.

COLLOCATION OF WORDS.

§ 597. In respect to the arrangement of words, we know of no language which allows of greater freedom than the Isizulu. The wonderfully *Reflective* character of the language provides for the greatest, and most varied inversion. But after the numerous direct, and incidental remarks, which have been made upon the subject, in various parts of the Grammar, it will not be necessary to repeat, or add much in this place. A few general rules, however, together with examples in illustration, may be of service.

§ 598. 1. The noun-subject may either precede or follow the verb, though more frequently the former; thus,

Abantu ba kala, the people complain ; *kwa fika umuntu*, there came a person.

2. The verb and its pronominal subject often occupy the first place; and when the notional verb is required in a subsequent part of the sentence, an affirmation is often made at the beginning, by the use of *uku ti;* thus,

Ba fika lapa abafundisi ;
They came here teachers,—that is, teachers came here.
Kwa ti kwenye indao ya funyana ąbanye ;
It did at another place it found others.
Wa ti izinieku zenkosi zi ka 'Dingane e be zi zisile, za ti se zi mukile, wa ieba iiebo ;
He did—when the servants of Dingane, which brought them, when they had departed, he planned a plan.

3. The object generally follows, but sometimes precedes the verb; thus,

Abantu ba bopa umzimba wodwa; inʻliziyo a ba yi bopanga;
The people bound the body only; the heart they did not bind.

§ 599. Sometimes both nouns, subject and object, stand together before the verb, and sometimes together after the verb, the subject preceding the object; thus,

Usutu abantu lu ba ǃedile;
The Sutu regiment has made an end of the people.
Induna umkumbu ya wu sondeza osebeni;
The captain brought the ship to land.
Inkosi abantu ya be i ba nikile izinkomo;
The king the people had given cattle,—that is, the king had given cattle to the people.
U gwazwa ndžalo Utšaka Udingane;
Thus was Chaka killed by Dingane.
Sa ti si buyela kwa Sošengane wa se e m bulele Udingane Utšaka;
On our return from Soshengane (we found that) Dingane had already killed Chaka.

§ 600. 1. Modifiers usually follow the noun or verb which they modify; thus,

Umfana wami, my boy; *umuzi wabantu*, village of the people; *umuntu o lungileyo*, a person who is good; *wa kala kakulu*, he cried hard; *ba fika lapa*, they arrived here.

2. But when prominence is to be given to the modifier of a noun, the modifier is sometimes put before the noun; thus,

Owami umfana;
My own boy. (§ 511.)
Wo! lukulu utando lu ka 'Tiho, olu pezu kwetu;
Oh, how great is the love of God, which is over us!

APPENDIX:

CONTAINING

SPECIMENS OF ZULU LITERATURE,

IN THE FORM OF

HISTORICAL EXTRACTS; PERSONAL NARRATIVE; A SKETCH OF SUPERSTITIOUS CUSTOMS; A SAMPLE OF PRAYERS TO THE SHADES OF THE DEAD; AND A COLLECTION OF REGAL, HUNTING, AND DOMESTIC SONGS;—ALL TAKEN FROM THE NATIVES, IN THEIR OWN TONGUE, AND ACCOMPANIED WITH AN ENGLISH TRANSLATION.

I. HISTORICAL SKETCH OF CHAKA AND DINGANE.

Uyise ka 'Tšaka Usenzangakona; uyise ka 'Senzangakona Udžama; uyise ka 'Džama Umbuzi; uyise wake a ng' azi. Utšaka wa be e kwelinye ilizwe; wa be konzile yedwa ndže enkosini ya ku 'Mtetwa, Udingiswayo. Kwa ti ukuba a kule a be indoda, we za ekufeni ku ka 'yise, ukuba 'abelwe endaweni ka 'yise, a be inkosi.

TRANSLATION.

The father of Chaka was Senzangakona; the father of Senzangakona was Jama; the father of Jama, Umbuzi; the father of him I know not. Chaka was away in another country, serving alone, as it were, the king of the Tetwas, Dingiswayo. When he was grown to be a man, he came, after his father's death, to be crowned king in

Wa 'lala wa ba ngumbusi welizwe; nezizwe zonke wa z' a'lula ngamabanf'a ake. Wa tuma impi yake ukuba i bulale abantu namakosi onke a m zondayo ngobukosi bake; ngokuba wa ba namabuto a naman'a; naye wa tabata isi'langu sake wa hamba nayo impi yake.

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Wa hamba ilizwe lonke nganeno kwoTugela; wa hamba wa fika Emampondweni, ezizweni ezinye ezi nga pešeya kwoMzimkulu, na nga pešeya kwoMzimvubu; wa hamba wa fika nganeno kwesizwe sAmanosa; wa buya, ngokuba be z' a'lulile. Ba buya ba buyela ekaya naye Utšaka. Kodwa izulu la bulala inkosikazi, uninakazi ka 'Tšaka; la duma la yi bulala leyo inkosikazi. Ba buya ba ye 'kaya emuzini ka 'Tšaka, lapa emfuleni o bizwa uku ti Umvoti, lapo imizi ka 'Tšaka i be kona, na nga pešeya, na nganeno.

Nga semva wa pimisa impi yake, i hambela elizweni eli katšana. Kwa ti impi i be i sa hambele, nga semva kwa ti umne wake, nomunye umne wake ba 'langana nemeku ka 'Tšaka enkulu; ba šumayela, be ti, si ya funa ukuba si bulale Utšaka; ngokuba si ya tanda nati ukuba omunye a be inkosi, a 'lale endaweni yake Utšaka. Nga semva ba funa umkonto, ba m gwaza; ngokuba amabuto ake a be e nge ko, a be 'lasele ezizweni ezinye.

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place of his father. He became established as ruler of the land; and, by means of his forces, he subdued all the tribes. He sent out his army to destroy the people and all kings who hated him because of his glory; for he had mighty soldiers; he also took his shield and went with his army.

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He went through all the country this side of the Tugela; he went as far as the Amampondo, other tribes beyond the Umzimkulu, and beyond the Umzimvubu; he went to this side of the Amakosa tribe; and returned when he had conquered them. They all returned and went home, Chaka also among the rest. But the lightning killed the queen, the renowned mother of Chaka; it thundered and killed that queen. They returned and went home to Chaka's kraal, here on the river called Umvoti, there where Chaka's kraals were, both beyond and on this side.

Afterwards he sent out his army to go to a distant country. And while the army was still away on that expedition, a brother of his, and another brother of his, conspired with a distinguished servant of Chaka; they spoke, saying, we wish to kill Chaka; for we also de-

Kwa ti nga semva ukubą b' enze ndžalo, Udingane wa tanda ukuba yena a be inkosi; wa bulala omunye umne wake o bizwa igama lake li ti Umlangana ndžalo. Nga semva unina wa kala kakulu, ngokuba wa be dabukile ngako; naye wa tanda ukuba a fe nokufa; ngokuba wa be e dabukile, ngokuba umtwana wake wa bulawa ndže e ng' onanga 'luto. Nga semva a fika amabuto, a ku zwa e senyeleni loku; amanye 'enanela, a tokoza, ngokuba wa be bulala kakulu; abanye ba dabuka; abanye ba tokoza kakulu.

Kodwa Udingane wa ţala uku bulala nokulupa. Wa ţala wa bulala abanye bonke abakuluwa bake. Kodwa induna yake umbusi o bizwa igama lake Unyela, wa it, a ku se ko noyedwa ku 'bakuluwa bako; a ku se naye umne wako, se u wedwa ndže enywini ka 'yilo. Kodwa mina ngi ti kuwe, "u m yeke umne wako o bizwa igama lake uku ti Umpande; ngokuba a ku se naye umne wako. Kubi kakulu ngokuba u bulele inzani ka 'yilo yonke." Ngako Udingane wa m yekela Umpande.

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Kodwa Umpande wa bnleka. Udingane wa tuma izinkomo eziningi uku kolisa Umpande. Kodwa Um-

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sire that another may be king and occupy Chaka's place. Afterwards they sought a spear and stabbed him; for his soldiers were not at home, being out on an expedition against other tribes.

It came to pass after they had done thus, Dingane wished that he might be king; and so he killed another brother of his, named Umhlangana. Afterwards his mother wept bitterly, because of her grief thereat; and she wished that she too might die, being grieved because her son was wantonly slain when he had done no wrong. Afterwards the soldiers came, having heard of this on the road; some were glad and rejoiced, because he had been a great destroyer; others were sorry; others rejoiced greatly.

But Dingane began to kill and to persecute. He began by killing all his elder brothers. But the king's captain, Unhlela by name, said, "there is not one of thine elder brothers still living; thou hast indeed no brother; just thou alone dost remain of thy father's house. But I suggest to thee that thou shouldst suffer thy brother Umpande to live; for thou hast no other brother. Wrong indeed would it be for thee to cut off the last remnant of thy father." Wherefore Dingane suffered Umpande to live.

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But Umpande fled. Dingane sent many cattle to beguile Umpande.

pande wa m 'lakanipela; w' azi ukuba lezi 'zinkomo zi ya funa uku ko'lisa mina; nga lezi 'zinkomo 'nam'la ngi ngukufa. Wa ti izinieku zenkosi zi ka 'Dingane e be zi zisile, za ti se zi mukile, wa ieba iiebo ukuba a muke. Wa tšo wa tuma izinieku zake, wa ti, "hambani, ni bikele isizwe sonke ukuba nga ye muka nam'la; ngi za ku wela nga peševa kwoTugela; ngi ya ku 'belungu, ngi ya ku biza abelungu." Umuntu wa puma o ya 'ku landela Udingane: "in'lamvu i ya ku ngena nga sekanda nga semva kwekanda lake, i zi pume ebusweni bake; u ya ku wa." Ngokuba Udingane amabuto ake wa be w' a'lukanisele; wa tuma amabuto ake elizweni elinye, ukuba a tabate izinkomo zAmaswazi; wa landela amabuto ake, ngokuba we zwa ukuba Umpande wa funa ukuba a m bulale. Ngako wa landela amabuto ake, wa wa 'langabeza e se pendukile lapo a be e kona.

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Kwa ti kwe zwakala ku tiwa, amabuto, noMpande, n' Amabunu ba ye za; ngako kwa fika ukwesaba oku-kulu ku 'Dingane. Kodwa amabuto a ti, ma si wa 'langabeze amabuto a ka 'Mpande. Kodwa Udingane wa ti, impondombili, n' Amabunu namabuto a ka 'Mpande, ni ya kwenza ndžani na? Ma si dede ku le 'ndao, si hambe elizweni elinye. Kwa ti Udingane wa puma

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But Umpande was too cunning for him; he knew that these cattle are designed to beguile me; because of these cattle I am this day doomed to death. And when the servants of the king Dingane, which brought them, had departed, he formed a plan to flee. So he resolved and sent his servants, saying, "go tell all the nation that I have fled this day; and that I am going to cross over beyond the Tugela, go to the white men, and call on the white men for help." Some one went and told Dingane: "a ball shall enter the back of his head, and come out through his face; he shall fall." For Dingane had divided his forces; and some of them he sent to another country, to take cattle from the Amaswazi; and he followed his soldiers, because he heard that Umpande was seeking to kill him. Therefore he followed his soldiers, and met them on their way back from whence they had been.

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And report came, saying, the soldiers, with Umpande, and the Dutchmen are coming; wherefore great fear came upon Dingane. But the soldiers said, let us go and meet Umpande's forces. But Dingane said,—two horns, the Dutchmen and Umpande's forces—what can you do? Let us desert this place, and go to another country. And

kwoku'lwa, wa hamba ebusuku, namabuto ake, nezinkomo, nabantu bonke. Wa ti wa lala pezu kweMfolosi Emnyama. Kwa ti kusasa kwa vukwa Udingane namabuto ake; wa hamba ngaman'a; a landela amabuto a ka 'Mpande. Kwa ti wa hamba ngaman'a Udingane; wa fika Emagudu; wa wela Umkuze; wa hamba, wa fika Embongobongweni, emuzini wenduna enkulu ya sEmbelebeleni. Wa lala usuku la ba lunye, wa 'ula; ngokuba kwe zwakala uku ti, amabuto a ka 'Mpande a se kufupi. Wa hamba wa ya wa fika pezu kwoPongolo, umfula omkulu.

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Kwa ti kwa fika isigidžimi ku 'Dingane, ku tiwa, Dela nam'la; amabuto a notšiwe nam'la ngAmabunu. Ngako Udingane wa tabata izi'lalo zake, wa zi nika kwizinieku, wa suka wa hamba, e baleka; wa ya elizweni lAmanyao; wa 'lala kona inyanga ya ba 'nye. Kwa ti ngenyanga yesibili a fika amabuto a ka 'Maswazi ebusuku, a 'langanisa lo 'muzi a be e kona; ngokuba wa be nge se nawo amabuto amaningi, a be inozana. Ngako wa puma wa ngena e'latini; ba m 'laba ngomkonto etangeni. Wa ngena e'latini, wa 'lala; se li pumile ilanga lapo le 'nsuku, wa fa ngayo. Kwa ba kupela kwake. Kwa ti abanye bonke ba buya uku

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Dingane departed in the evening, and traveled by night, together with his soldiers, and cattle, and all his people. And he slept upon the Black Folosi. And in the morning, Dingane with his soldiers rose, and traveled hard; and Umpande's soldiers followed them. And Dingane journeyed on with all speed, reached the Magudu, crossed the Umkuze, and went on till he reached Imbongobongo, a kraal of the great captain of Belebele. There he rested one day, and passed on; for report came, saying, the soldiers of Umpande are quite near. He traveled on and reached the great river Pongolo.

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And there came a runner to Dingane, saying, Yield to-day; to-day the army is routed by the Dutchmen. Therefore Dingane took his luggage, gave it to his servants, arose and fled; he went to the Amanyao district, and remained there a month. And on the second month there came soldiers from the Amaswazi by night, and surrounded the kraal where he was; for he had not many soldiers, only a few. So he left and went into a jungle; but they stabbed him in the thigh. He entered the jungle and remained; and when the sun rose there that day, he died. That was the end of him. All the people returned to

buyela ku 'Mpande, nazo izinkomo zomkuluwa wake. Wa ꞌa ifa lomfo wabo; ngokuba ku be ku nga se ko omunye umfo wabo, ngokuba se yedwa Umpande.

SKETCH OF THE SAME BY ANOTHER.

Ba ti abadala Utšaka wa be inkosi e nolaka, e kuluma ngokubulala; wa ye bulala abantu ndže kodwa; a ba yeke aba ka 'yise; wa be bulala abanye bezizwe ezinye. Wa bulawa Umlangana umne wake noDingane. Ba be be m zonda, ba banga ubukosi. Wa bulawa aba ka 'yise. Udingane wa ba yinkosi endaweni yake. Wa bulala Umlangana umne wake; e saba ngokuba e za ku banga naye ubukosi. Udingane wa bulala bonke abantu, naba ka 'yise; wa funa uku ba leda aba ka 'yise. Kwaba ka 'yise wa sala Umpande. Wa be e za ku m bulala Umpande; w' ala Unꞌela, induna enkulu, e ti, a ku fanele uku banga naye ubukosi. Udingane wa m lalela Unꞌela, wa m yeka Umpande.

Nga semva Umpande wa vukela Udingane, wa tabata abanye ba ka 'Dingane, wa buyela nganeno kwoTugela. Izizwe zonke ezinye zabantu ba ka 'Dingane za m lan-

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go to Umpande, together with the cattle of his elder brother. He inherited their brother's estate; for there was no other of their brothers alive, save Umpande alone.

TRANSLATION.

The old people say that Chaka was a cruel king, always talking of killing; but he used to kill only the common people, and leave his father's children alive; he used to kill those of other tribes. He was killed by Umhlangana his brother and Dingane. They were hating him, and had their eye on the sceptre. He was slain by his father's sons. Dingane was king in his stead. He killed his brother Umhlangana, fearing lest he should dispute the sovereignty with him. Dingane slew everybody, even his father's sons; he wanted to make an end of his father's sons. Of his father's sons there remained Umpande. He was about to kill Umpande; but his great captain Unhlela objected, saying, it is not best to dispute the sovereignty with him. Dingane listened to Unhlela, and suffered Umpande to live.

Afterwards Umpande rose against Dingane, took some of Dingane's people, and withdrew to this side of the Tugela. All the other tribes

dela. Nga semva Udingane we zwa ukuba Umpande wa baleka nabantu; wa tuma impi uku tabata izinkomo nabantu. Umpande wa nlaba nabantu nenkomo, e ti, ngi ya ku pumisa impi yami. Abantu be sa buyela ku 'Dingane, Umpande wa yi tuma impi yake uku lwa nayo impi ka 'Dingane. Udingane wa puma ekaya wa baleka kude, wa ya kwAmanyao; wa yi tuma impi yake uku 'langana nayo impi ka 'Mpande. Wa 'langana Emalonlo. Udingane wa bona ukuba Umpande wa ba namanΥa ukwa'lula, wa bulala UnΥela; ngokuba e ti, wena u nlabile naye Umpande ukuba ngi m bulale; u se lwa nami kaloku; wa ti wena, "a ka yi ku lwa nawe." Wa m bulala ndžalo UnΥela. Kodwa impi ka 'Mpande ya notša impi ka 'Dingane. Kodwa Udingane a ka bulawanga uye; wa bulawa Amaswazi, ngokuba Udingane wa be e se yedwa. Abantu bonke ba ka 'Dingane ba 'langana naye Umpande, ba konza kuye. Kwa ba uye inkosi.

II. AUTOBIOGRAPHY.

Ukuzalwa kwami, kambe, nga zalwa Emlalazi. Kwa tike, ngi se isikunΥwane, ng' emukake, nga ya ekaya ko-

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of Dingane's people followed him. Afterwards Dingane heard that Umpande had fled with the people; and he sent an army to take the cattle and the people. Umpande refused to give up the people and cattle, saying, I shall send out an army of my own. As the messengers were returning to Dingane, Umpande sent his army to fight with Dingane's army. Dingane left his home and fled far away, and went to the Amanyao; and then sent his forces to meet Umpande's army. He met him at the Amakonko. Dingane saw that Umpande was able to conquer, and killed Unhlela; because, said he, you opposed my killing Umpande; and now he is fighting me; you said, "he will not fight with you." So he killed Unhlela. But Umpande's army routed the army of Dingane. But Dingane was not killed by him; he was killed by the Amaswazi, for Dingane was now alone. All Dingane's people joined Umpande, and served him. He became king.

TRANSLATION.

In respect to my birth, of course, I was born on the Umlalazi. And so it was, while I was still a child, I left and went to the home of my

mame. Nga fika kona inmatšana ku linywayo ; nga ze nga li ꞌa iꞌlobo ; kwa fika ubusika ; kwa buye kwa linywa, ngi sa ꞌlezi kona. Kwa ti ngemva, lapa ku fika ubusika, be za 'ku ngi tabata. Nga fika kwiti lapa ku linywayo. La ꞌiwa iꞌlobo. Kwa ti nga semva kwelinye iꞌlobo, kwa fika uku ti, inkosi i ya wela. Kwa welake. Kwa ti nga semva kwa buywa. Sa fika sa ku ꞌa loko 'kuꞌa e sa ku šiyayo ku linyiwe ; kwa buye futi kwa linywa ; sa ku ꞌa loku futi ukuꞌa. Kwa ti nga semva ya fika inkosi, i tumile isigidžimi sokuza 'ku buza, uku ti, izinkomo za ya ngapi na ? Kwa tiwa ekaya, izinkomo za ꞌiwa pešeya, okoba inkosi abantu ya be i ba nikile. Inkosi ya wu tabatake umuzi wonke. Kwa ti abantu ba lowo 'muzi wa kiti, b' esuka ba iiteka.

Kwa tike tina sa sala kona kuzo izinkomo, sa hamba nazo. Inkosi ya fike ya tabata amašumi amane. Sa buyake, sa ꞌalake ku leyo indao. Sa lima ; sa pinda futi sa lima ; sa pinda sa lima. Kwa ti nga semva, kwa ꞌaluka ukuti, Unongalaza u bulewe. S' esukake sonke isizwe sa wela ukuwela ku ka 'Mawa. (Tina) sa suswa lapo, se si ǀutšwa ngemikonto, ku tiwa sonke si za ku landela Umawa ; sa ye s' aka kwela kwa ꞌangezwa. Sa fika kwela kwa ꞌangezwa ; sa lima ; futi sa pinda sa lima ;

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mother. I arrived there just as they were planting ; and there I spent the summer ; winter came ; and again they planted, I still remaining there. It came to pass afterwards, when winter came, they came to take me. I reached home while they were planting. The summer was spent. And after another summer, there came word that the king is crossing the river. He went over accordingly, and afterwards returned. We arrived and ate that crop which we had left planted ; and again they planted; and this crop we also consumed. It came to pass afterwards that the king sent a messenger to come and inquire, saying, where have the cattle gone to ? At home, the reply was, the cattle were eaten on the other side of the river, because the king had given them to the people. The king accordingly took the whole kraal. And the people of that kraal of ours were now destroyed.

But then we ourselves remained there with the cattle, and went with them. The king came and took forty head. We then returned, and so dwelt at that place. We planted; again we planted; and still again. It came to pass afterwards, there came report, saying, Nongalaza has been killed. Accordingly the whole tribe now left and passed over, which flight is known as that of Mawa. We ourselves were removed thence, being driven by spears, it being said that we were all going to follow Mawa. So we went and built in the district of Hlangezwa. We

sa pĭhda sa lima. Kwa ti ngemva, inkosi ya ti, abantu bami, kwa be ku ʻlaliwa ngabo, ku tiwa ba za ku muka noMawa, pindelani kona ezweni lenu; ni yo kwaka kona. Kwa ye kwakiwake Elungoye, ku vela kwa Bulawayo. S' emukake lapo, sa kupuka, sa ya ku ʻlala kwomkulu (umzi, kwa Tukusa). Kwa fika kwa ti izinieku, za ti, a ku fanele ukuba ngi nga ya emapanʻeni, ngi šiya itunga lenkosi li nga sa patwa 'muntu.

Kwa ti nga semva kwa linywake, a ze a ʻiwa lawo 'mabele. Kwa ti nga semva, iniatšana ku linywayo, ya fikake inkosi ya buza eziniekwini, ya ti, abafana aba patayo itunga abapi na? Sa si tšo izinreku sa ti, ngapaya kwomuzi, batatu; ngapa kwomuzi futi, bane. Kwa linywake, i sa ʻlezi kona kwiti. Kwa ti nga semva, lapa amabele ebomvu, ya ti kimina inkosikazi, 'a ku weʻle uku yo ku bona unyoko. Nga ti ngi nga ka ʻlali ekaya inyanga i se 'nye, wa fika umuntu o se zo ku ngi tabata. Ng' emukake, nga fika kona. Kwa ti ngelinye ilanga ya fika inkosi, i hambele kona kwa Tukusa; ya fikeke, ya ʻlala izinsuku ezine; ya si biza, ya ti, nonke nina 'bafana aba pata itunga lami, ka ni yi ku za na 'buto; kona se ni kulile, ngi ya ku tanda ukuba ngi ni

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arrived at Hlangezwa, and planted; and again we planted; and so a third time. It came to pass afterwards, the king said, my people, who remained steadfast, when it was said they were about to leave with Mawa, return ye to your own country, and build there. Accordingly they went and built at Lungoye, coming from Bulawayo. Then we departed thence, and went up to the king's, to dwell at the capital (Tukusa). At length the servants came and said, it would not be allowed me to go to the country kraals, and leave the king's milking without a person to look after it.

It came to pass afterwards that they planted, and then that grain was eaten. And then, soon after they had begun to plant, the king came and inquired of the servants, and said, where are the boys who have charge of the milking? Then we servants answered and said, at the kraal yonder there are three; here again at this kraal, four. The planting season found him still residing there with us. Afterwards, when the corn was beginning to ripen, the queen said to me, come, go down and see your mother. But before I had remained at home a single month, there came a man to take me. Therefore I left, and went back there. And one day the king came, and sojourned there at Tukusa; he came, and dwelt four days; he called us, and said, all ye boys who have charge of my milking, ye shall be exempt from common duty; as soon as ye have grown to manhood, I shall be

tele kona lapa. Ya ti nga semva, butani abafana abanye bemizi yonke, be ze 'ku lima. Sa ba butake; ba fikake, ba ꞌlala, ba lima izinyanga ezi yisitupa. La ꞌiwa lelo iꞌlobo. Kwa ti nga semva, ya ti inkosikazi, yeꞌlanini, ke ni ye emakaya enu. S' eukake, sa fika, sa ꞌlala, kwa za kwa fika uku linywa futi; sa ze sa wa ꞌa lawa 'mabele, si sa ꞌlezi kona emakaya. Kwa ti nga semva kwa lawa 'mabele, ya si biza inkosi, ya ti, hambani nonke, ni yo kwaka ezanai etafeni Elukula. Sa fika Elukula. Si te si sa ꞌala uku fika Elukula, sa tombake, sa babili; s' emukake, sa ya emapanꞌeni; sa ꞌalake, ya ze ya fa inyanga. Ku te nga semva kwoba i fe inyanga, sa pindelake. Si te si sa ꞌlezi inıozana, lapa inyanga yetwasayo, kwa fika uku ti, Isanꞌu si ya bizwa. Sa kupukake, sa fika enkosini. Si te si sa fika enkosini, kwa tiwa, ma yi butane yonke (impi); ya butanake; ya puma, i ya kwa Sikwata. Kwa ti ya buyake kwa Sikwata. Sa ti si sa fika sa funyanisa ukuꞌa se ku ꞌakulwa. Kwa ti ku sa vunwa loko 'kuꞌa, ya butana, i si ya Eswazini. Ya buyake Eswazini, ya fikake, ya ꞌala; la ꞌula iꞌlobo; kwa pinda kwa linywa; la ꞌula iꞌlobo. Ku te, se ku za ku linywa okunye, kwa ꞌalukake isipiꞌlika e si ıiteke ngaso tina.

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glad to station you here. He said, afterwards, assemble ye the other boys of all the kraals, that they may come and dig the gardens. And so we assembled them, and they came, remained, and dug for six months. That summer was spent. And afterwards the queen said, go ye down, and return to your homes. Therefore we went down, arrived, and dwelt until the season for planting arrived again; and then we ate that grain, still remaining there at home. And after that grain was spent, the king called us, and said, go, all of you, and build down country, on the Kula plain. We went to Kula. And just as we arrived at Kula, we became of age, two of us; and so we left, and went to the country kraals; and there we remained till the end of the month. And after the month had expired, we returned. And while we were remaining a little, till the moon should wax, there came word that the Sanku regiment is called. Therefore we went up, and arrived at the king's. And just as we arrived at the king's, order was given for the whole army to assemble. It assembled accordingly, left, and went against Sikwata. Then it came back from Sikwata. And as we returned we found the people weeding their gardens. As soon as that crop was gathered in, the army assembled and went against the Amaswazi. Then it returned from the Amaswazi, arrived, and remained; the summer passed; they planted again; and the summer passed. And

III. THE PRINCES KECHWAYO AND UMBULAZI, AND THE BATTLE BETWEEN THEM.

Uetšwayo noMbulazi ukuzalwa kwabo intanga inye. B' aluke ngonina. Uetšwayo wa zalwa kwa 'Ndumbazi. Umbulazi wa zalwa kwa 'Monasi. Kodwa ba langene ngoyise; uyise wabo munye. Uyise 'ka beka 'nkosi pakati kwabo; ngokuba ba be isiluku, be baningi. U te e se yi beka inkosi pakati kwabo, ba se be nako ukuvukelana; ngokuba ba se be kulile bonke. Wa ti uyise wa be e sa landa ukuvela; ngokuba Umonasi wa be e mnikiwe Utšaka; wa ti, ngi zalele, wena ka 'baba, naku mina ngi nga zali; ngokuba ngi yinkosi, ngi busa izwe; wena u ya zala.

Ukubanga kwabo ku vele ku leyo indao; ngokubane uyise u lande okwa tšiwo ngUtšaka, wa ti, mina a ngi nayo inkosi, ngokuba umzi u se ngo ka 'Tšaka; nangu Umbulazi, umntwana ka 'Tšaka. Wena 'letšwayo, 'ku ko pakati kwomuzi wa kwa Zulu; ngokuba emveni wokuba ku fe Umbulazi, umuzi ngo ka 'Tšongweni, umta ka 'Dingane; ku ti emveni kwoba ku fe Utšongweni, u buseke wena 'letšwayo.

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just as they were about to plant again, there broke out the insurrection by which we were destroyed.

TRANSLATION.

Kechwayo and Umbulazi were of equal age. They had different mothers. Kechwayo was born of Nkumbazi; Umbulazi was born of Monasi. But they were related on their father's side, having both the same father. Their father did not attempt to decide who of them should be king; for there was a multitude of them. He knew that if he should appoint one to the throne, there would be at once an insurrection among them; for they were all grown up. The father thought he would still follow the custom; for Monasi had been given to him by Chaka, saying, thou son of my father, beget children for me, seeing I beget no children; for being myself king, my business is to rule the country; yours, to beget children.

Their struggle began in that way; because the father adhered to the instructions of Chaka, and said, "I have no king, for the kingdom really belongs to Chaka; here is Umbulazi, son of Chaka. Thou, Kechwayo, hast no part in the Zulu sovereignty; for in case Umbulazi should die, the kingdom would go to Chongweni, son of Dingane; but in case Chongweni should die, then thou, Kechwayo, wouldst rule."

Umzi woniwa izo izinduna zi ka 'yise, ezi ya 'lala naye U'etšwayo ngapaya, nga sesita, uma uyise e nga boni. Zi ti nokutšo, u ya ko'liswa; umzi ngowako. Ku kona ini ukuti, be nga se ko lawo 'makosi na? a sa fa na? Ku ti wena, uyi'lo e sa hamba, umuzi ku tiwe ngo waba nga se na 'yise na? Ku ti wena, uyi'lo e sa hamba, u ya ko'liswa? uyi'lo a wu pikelele, uku ti, umzi ngo ka 'Mbulazi?' Mina a ngi naye umntwana, o nga busa umzi ka 'Tšaka, ngokuba li se kona itumbu lake. Mina owami wa be e nga busa, kwa ku nge ko umntwana ka 'Tšaka; uma e kona umntwana ka 'Tšaka, mina ngi ti, owami u ya ku ba induna yebuto kodwa; ngokubane nami nga be ngi ngumuntu ndže; ngi balekile okwabane ngi bone ukuti ngi za ku bulawa. Mina umzi ngi ye nga wu tata ku 'belungu; kandu ukuma nami ngi be inkosi. Kodwa mina ngokwami a ngi tšo okwokuti umuzi u nga buswa ngowami umntwana; ngokuba u se kona umniniwo umta ka 'Tšaka.

Kwa ba konake ukutukutela ku 'letšwayo; ka be e sa 'langana noyise. Kwa ze kwa ti emveni kwa loku, Umpande wa zi buta izinduna; za ti izinduna z' enlaba uku kupuka 'ku ya 'ku bona inkosi. Kwa ze kwa ti ngemva Umpande wa mema inlina, wa ti, ma i yo ku zingela in-

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But the kingdom was disposed of by the father's captains, who lived with Kechwayo there at a distance, out of sight; and that without the father's knowledge; for they said, thou art cheated; the kingdom is thine. But is it really so—thus argued Umpande and Umbulazi with Kechwayo—is it really so that those rightful heirs to the throne are no more? are they really dead? And while thine own father is still living, is the kingdom said to belong to those who have no father? And while thy father is still alive, art thou cheated? has not thy father contradicted thee? saying, 'the kingdom belongs to Umbulazi; I myself have no child, who can rule the kingdom of Chaka, since there is an heir of his still living. Mine own might rule, had Chaka no child. Since there is a child of Chaka living, I appoint my own to be merely a military captain; for I also was just a common person; and I fled because I saw that I was about to be killed. I obtained what power I have from the white people; and it was by that means that I finally became king. But for my own part I do not think that the kingdom should be ruled by my own child, because there is an heir to it in the son of Chaka.'

Thus it was that Kechwayo became angry, and would no longer meet his father. Then it came to pass after this, that Umpande assembled the captains; but the captains refused to go up to see the king. It came to pass afterwards that Umpande appointed a hunt, and said, let

yamazana; wa mema e ka 'letšwayo ne ka 'Mbulazi. Wa ti Umbulazi w' enlaba; wa ti, mina a ngi tandi; ngi ya ku zingela 'nlina yani na? loku umuzi a ngi wu bambi ngaman'ya; umuzi ngo ka 'baba na? nami umuzi ngi wu nikwa nguye ubaba na? Ngokwami nga ngi ya ku ba ngumuntu ndže, ndžengaye ubaba; naye wa be e ngumuntu ndže. Mina a ngi ku tandi uku banga umuzi ka 'baba, ubaba e se kona.

Kwa ze kwa ti ngemva, uyise wa m buyisa Uletšwayo; wa ti, ke muke a ye ekaya lake. Kwa ti ngemva wa ba biza bobabili. Wa ti Umbulazi w' e'la uku za ku 'yise; wa ti Uletšwayo w' enlaba, wa ti, a ngi yi ku za. Wa ti uku pendula ku ka 'yise, wa ti, u nlabelani na? Se ngi za ku ni nika izwe lenu, ku be ngulowo a zakele ka'le. Ukubanga uma ni ya tanda, ni ya ku banga, ngi nga se ko. Wa m nika elake Umbulazi; wa ti, ye'la, u yo kwaka ku 'mfundisi Etšowe.

Kwa se ku 'laluka, se be 'laba imikosi ku 'letšwayo; ngokuba ba 'langene kakulu noletšwayo; ba ti, zi ye muka, zi ya esilungwini. Kwa se ku ba kona izin'loli zake. Kwa ze kwa ti sonke isizwe sa lengelelana uku petela nga ku 'letšwayo. Sa baleka sonke a wa be e m zisa kuso uyise, sa ya nga ku 'letšwayo.

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them go and hunt game; he invited Kechwayo's party, and also Umbulazi's. But Umbulazi refused to go; he said, I am not willing; what kind of a hunt should I have? Neither do I seize the sceptre by violence. Does it not belong to my father? and is it not given to me by my father? For my own part I would be just a common man, as my father was; for he was just a common man. This seizing upon the throne of my father, while my father is yet alive, I cannot approve it.

It came to pass after a while, that his father sent Kechwayo back, saying, come now go home. And afterwards he called them both. Umbulazi went down to the king; but Kechwayo refused, saying, I shall not go. But in reply the father said, why do you refuse? I was about to give you your country, that each might build and prosper for himself. As to contending for the sceptre, if ye will do so, ye must do it when I am no more. He gave Umbulazi his, and said, go down and build by the missionary at Chowe.

Then the news broke out, that Kechwayo was marshalling the forces; for the multitude sided with Kechwayo; and they said, the cattle are leaving, and going over to the white man. Now there were his spies. At length all the people moved each other to join Kechwayo. And all, to whom his father had sent him, left Umbulazi, and went over to Kechwayo.

Kwa ti ngemva kwa loku, kwa kona impi. Wa be e ya ku kuluma okokuti, mina ngi ziswe ngubaba, uku ti, ka ngi zo kwaka ku leli izwe eli sezansi. Kwa ba kona ku 'letšwayo, uku ti, uyi'lo u ku nika izwe eli ngabelungu ngani na? Wa ti yena uku pendula, wa ti, a ng' azi mina; leli ilizwe ngi li nikwe ngubaba kodwa. Wena, 'letšwayo, i nga be ku kona o ku funayo kimina, u ngi tšena. Yebo, mina ngi ya vuma, ngi 'lasele kuwe. Wa ti Umbulazi, ai, mina, 'letšwayo; a ngi nabo abantu bo-ku'lasela mina; nomuzi e ngi wakileyo ka siwo wami; ngo ka 'baba. Mina a ngi sa ku zwa loku kuwe; mina ngi 'lasela,—e tšo ndžalo Uletšwayo.

W' euka Umbulazi uku za lapa ku 'mfundisi. U te e sa fika, ya fika impi. Ba ti abantu bake, ba ti, 'Yula, u ye pambili; u ya bona loku na? ukuba Uletšwayo u za ku ku bulala na? Wa ti, yebo, ngi ya vuma; ngi ya ku 'Yula. Nakanye mina ka ngi so ze nga si dela isikala e ngi si nikiwe ngubaba. Wa 'Yulake. U te e sa wela Umatikulu, ya fika impi ngaman'Ya; ya vela izintaba zonke. Wa hambake, wa ze wa ye wa fika emzini ka 'Nongalaza. Ku te ku sa kusasa, wa yi 'Yula, e za ku wela Utugela, e za ku 'Mantšonga. Za ti izinduna zake, a ku fanele loku, wena umntwana, umuzi u 'lale

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It came to pass after this there was war. Umbulazi wished to reason, and spoke to this effect: As for me, I was sent by my father, that I should come and build in this low country. Then Kechwayo replied, saying, why does your father give you a country contiguous to the white men? To this he replied, saying, I myself do not know; I only know that this country was given me by my father. You, Kechwayo, if there is anything which you want of me, tell me. Yes, said he, I do tell you, I want to fight with you. Umbuluzi replied, "not so I, Kechwayo; I have no people for fighting; and the kraal which I have labored to build is not my own; it belongs to my father." "I listen to this from thee no longer; I am for war"—so said Kechwayo.

Umbulazi went down to come here to the missionary. And just as he arrived, the enemy also arrived. Then his people said, pass on, go further; do you see this? that Kechwayo is about to kill you? Yes, said he, I consent; I will pass on. But never, never, will I give up the opening (district) which has been given to me by my father. So he passed on. And as he was crossing the Matikulu, the enemy arrived in great haste, coming down all the mountains. So he went on until he came to the kraal of Nongalaza. And at early dawn, he passed on, designing to cross the Tugela, and come (himself) to Manchonga. But his captains said, this is not best, thou child (of the king), that the wealth of the state

nawo; noyi'lo umzi wa ya nawo; ngokuba si ya bona ukuba U'etšwayo u se fikile. Ku'le ukuma ku hambe nabantwana bonke, ba wele Utugela, kanye nezinkomo. Wa ti yena uku ba pendula, a ngi tandi uku baleka ngi balekele uwetu. Ni ze ni ti, ma ngi wele nezinkomo na? nabantwana na? Mina ngi ya ku fela nganeno kwo-Tugela. Kodwa u!obo ngi sa hamba ngi ye emakosini e nga wa nikwayo ngubaba. Wa hambake, wa wela, wa fika ku 'Mantšonga; wa lala ilanga la ba 'linye. Ku te kusasa wa ye wela e fika namaviyo Amapoisa ematatu. Kwa be se ku kona impi eningi ka 'letšwayo. Kwa ti intambama kwa ba kona uku ti, ma i lwe; ngokubane u kona U'etšwayo a se e yi zisa impi. Ye suka e ka 'Mbulazi, ya yi 'langabeza. Kwa ti e ka 'letšwayo ya buya ya kukula; ya ti e ka 'Mbulazi ya buya ya buya. Kwa ti ebusuku kwe zwakala imikosi yokuti, i si ngene e ka 'letšwayo. Za ti izinduna, ma yi sondele yonke impi eduze kwezin!ola, i zo ku linda Umbulazi. Ku te kusasa kwa se ku vela nezinkomo se zi baleka nga sElutugela; ngokuba ba hambile ebusuku impi ka 'letšwayo ba hamba, abantu ba ka 'Mbulazi be ba funyanisa be lele. Ku te kusasa kwa tiwa, abantu ka 'Mbulazi i ba !edile nga sElutugela ebusuku. Wa w' esusake Amapoisa, a funyanisa i !uba izinkomo nezingane, e se be zi

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remain behind; and thy father went, state and all; for we see that Kechwayo has already arrived. All the children ought to go, and cross the Tugela, together with the cattle. In reply to them he said, I am not disposed to run away and flee from one of our own people. Do you say, then, that I must go over with the cattle? and with the children? As for myself, I will die in defence on this side of the Tugela. But I am now going in person to see the powers allotted to me by my father. So he went, crossed over, and came to Manchonga; and spent one night there. And in the morning he crossed over again, and came with three companies of Amapoisa (police). The army of Kechwayo was already there in large numbers. And in the afternoon word was given: we must fight; for here is Kechwayo coming on at once with his army. Umbulazi's force started and met it. But Kechwayo's turned and drew off; and Umbulazi's turned back. In the night a cry, to arms! was heard, saying, Kechwayo's force has entered the camp. The captains said, let all our men draw near to the wagons, in order to guard Umbulazi. It came to pass in the morning that the cattle came fleeing from the Tugela; for Kechwayo's men went and found Umbulazi's men asleep. And in the morning it was said, the enemy killed Umbulazi's men by night on the Tugela. Therefore he sent the Amapoisa, who

pangile. A te e sa fika Amapoisa, be za kuwo abantu ba ka 'letšwayo; ba ti be se za, Amapoisa a ba tšaya ngezibamu; ba baleka kakulu, ba šiya kwonke nezinkomo nezingane a ba be se be zi pangile; ba baleka ba ze ba fika empini ya kona enye e be sele emva. A ba yekake Amapoisa, ukuba ba fike empini ya kubo eningi. Kwa ti Umbulazi wa yi pakake, wa yisa kuyo e ka 'letšwayo; ya ti e ka 'letšwayo ya bona okokuti, nansi impi, i si za, ya 'langabezanake. Wa fika wa susa Amapoisa pambili; kwa ngemva kwAmapoisa wa susa Isipetu, ikanda, umzi ka 'Tšongweni. Ye zake, ya 'langana; ya buye ya yi ngotša e ka 'letšwayo. Ba buye futi Ombulazi, ba ba yeka; ngokuba wa be e te ukutšo kwake Umbulazi, ni nga ba ngotši kakulu. Ba pinda futi e ka 'letšwayo, be zake; e ka 'Mbulazi ya buya ya 'langana; ya baleka futi aba ka 'letšwayo; ba buya aba ka 'Mbulazi, ba ba yeka; ngokuba ba bamba lona igama lelo li ka 'Mbulazi, lokuti, ni nga ba ngotši kakulu. Wa buya futi, wa yi zisa Ugetšwayo; ya buya futi ya 'langana; ba buya futi ba baleka aba ka 'letšwayo.

Ku te emveni kwa loko, e ka 'letšwayo ya ze ya nga ti i nga si 'langanisa pakati; ngokuba ya be iningi ka-

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found them driving off the cattle and children, which they had just now plundered. As soon as the Amapoisa came up, Kechwayo's people came towards them; and while they were drawing near, the Amapoisa fired upon them; they fled in haste, and left everything, both cattle and children, which they had just now plundered; nor did they cease their flight till they came to another portion of the army which was remaining there in the rear. Therefore the Amapoisa left them, when they reached their own great army. Then Umbulazi set his in array, and sent it against Kechwayo's; and when Kechwayo's saw that their foe was near, they came up and met them. Now Umbulazi had put the Amapoisa in front; and behind the Amapoisa he placed the Isipetu, Chongweni's regiment. Thus they came up and joined in combat; and again they routed Kechwayo's party. And again Umbulazi and his men turned and left them; for Umbulazi had given orders, saying, ye must not chase them too far. Again Kechwayo's men returned, and came up as before; again Umbulazi's joined with them; again Kechwayo's men fled; and again Umbulazi's turned and left them; because they clung to that same word of Umbulazi, which said, ye must not chase them too far. Again Kechwayo turned and brought up his army; again they were met; and again they fled.

After that it came to pass that Kechwayo's forces thought they would try and surround us; for Kechwayo's forces were by far the most

kulu e ka 'Jetšwayo. I si fikile ya si notšake, izwe li lungile, ya si pa'la pakati. Kwa ti ku loku, kwa se ku bamba umzi ka 'Mbulazi, Umkweyantaba, wa be u su baleka; ngokuba u ya bona, i si 'langaniswa pakati; ya balekake, i se i notšwa. Ka sa be si sa pindela uku ya 'ku lwa; ngokuba abantu kwa be se ku kona ukubane ba pela amanʻla; ngokuba kwa be se ku lubene nesifazana. Kwa se ku ngulowo 'muntu e se hambe e funa abantu bake lapa be baleke ba ya nga kona. I si fikile e ka 'Jetšwayo ya si pa'la, i zisa emanzini, umfula u zele; ya fika ya si tela kona emanzini. Kodwa ukufa kwabantu ba fa ngendao yokwesaba amanzi; ba bulawa. Abanye abantu ba sinda ngokuziposa kona emanzini; kodwa ukuvama kwabantu be muka namanzi.

Abanye ba suka ba fa; abanye ba ye ba ziposa emanzini, ba bulawa ngawo amanzi; abanye ndžalo ba sinda ba wela; abanye ba bulawa nabo, se be ba tolile abantu babo; abanye ba bulawa, be nga ka ba boni. Abanye a ba be b' esaba na 'ku funa, ba se be baleka ngokwabo; ngokubane nabanye ba be ti uku tšo kwabo, loku

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numerous. Therefore they came and routed us, the country favoring, and hemmed us in. It came to pass at this moment, as they were taking Umbulazi's regiment, Umkweyantaba, it fled at once; for they saw that they were now surrounded; therefore they fled, and were totally routed. We never returned again to fight; for by this time it was found that the men had lost all strength; for now they were rushing along, driving and driven with a crowd of women and children. Then every man went in search of his own people whithersoever they had fled and gone. And when Kechwayo's men came up they hemmed us in, and brought us to the water, the river being full; and there they came and poured us into the water. But in respect to the death of the people, they died through fear of the water, being slain. Some of them escaped by throwing themselves at once into the water; but the greater portion of the people were carried away by the water.

[Here the heart and voice of the narrator failed, and he withdrew until the next day, when he added the following:]—

Some died at once; some went and threw themselves into the water and were killed by the water; others escaped in that way, and crossed over; some also were slain after they had found their friends; others were slain before they saw them. Some there were who were afraid even to hunt for their friends, and ran away at once by themselves; for

nansi impi, i si fikile, ngi nge be ngi sa bangela abantu bami, ukuba ba bonwe impi; ba sale be zibalekela, be ti, kumbe ba ya ku buya ba ba bone; kantike abanye ba fe, ba nga be be sa ba nako uku ba bona. Abanye ba buya ba hambe, se be funa; abanye ba ba fumanisa, se be gwaziwe impi; abanye ba funyaniswa impi ndžalo be ratšile, i fike, i ba vuse ngemikonto. Kwa ti ndžalo abanye ba sinda na kubo abantwana babo; abanye ba vuka se be file, ba vuswa imvula ebusuku.

Nga ngi kona Emkweyantaba; nami nga zingenela ngokwami; nga bona kodwa nami ukuba se ngi sinda.

IV. FLEEING FROM THE FOE AND SWIMMING THE TUGELA.

Nga baleka kambe, nga ziposa emanzini, nga 'lamba. Kwa ti ukuma ng' a'luleke, a tanda amanzi uku ngi yisa pansi; nga ze nga vuma, nga hamba kona pansi. Kwa nga semva, nga we zwa uku ti, a se ng' a'lule, nga buya nga numa, nga banga pezulu. Ngi te ngi sa kupuka nga pezu kwamanzi, a ti a sesiswini nga wa 'lanza; kwa buya kwa kona uku ba lula emzimbeni kimi. Nga

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some of them thought to reason thus: since here is the enemy, already on the spot, I can not show the least regard for my friends, lest they be discovered by the foe; they delayed searching, and fled for their own lives, thinking, perhaps they would return and find them; whereas indeed some died, and never had an opportunity to see them again. Some turned and went away, after searching; some found them already stabbed by the foe; some, who had concealed themselves, were found by the foe, which came up and roused them with spears. And so it was that some escaped, including also their children; some recovered from a state of insensibility, being roused by the rain in the night.

I was there in the Kweyantaba regiment; I also entered for and of myself; I also saw that I barely escaped.

TRANSLATION.

I fled, of course, threw myself into the water, and swam. It came to pass when I was exhausted, the water wanted to plunge me to the bottom; to which I then consented, and went there below. Afterwards, when I found that I could endure it no longer, I struggled again, and made for the surface. And as soon as I came to the top of the water, *I disgorged* what there was in my stomach, and then I felt relieved again

ti ngi sa hamba, kwa 'laluka umuntu nga sen'la kwami —kwa 'laluka indoda ngen'la kwami, i se i hambe i kala. Ya fika ya ngi bamba; ya ti i za ku ngi bamba em'lana, nga ti mina nga yi dedela, ngokuba nga yi bona i za ku ngi ɪwilisa. Ngi te ngi ti ngi ya m dedela, wa se ngi bambile ngemikonto—nga be imikonto ngi yi pete emitatu—wa fika wa ngi bamba ngayo imikonto. Nga ti okoba ngi zwe okwokuti u se yi bambile imikonto yami, nga be ngi ya te ngi ya hamba; wa donsa yena, nga ze nga yi yeka; ngokuba nga bona imikonto i bi za ku ngi sika. Wa hambake nayo wa ya emva. Kwa ze kwa ti mina nga hamba, nga 'lamba. Ngi te ngi beka, nga se ngi m bona, e se e bekise umlenzi pezulu, a se m a'lule amanzi. Kodwa abantu ba be baningi aba be muka namanzi. Nga hamba; nami nge zwa uku ti a se ng' a'lule. Nga buya nga pindela kona pansi; nga hamba kona pansi. Nga ngi ya te ngi vimbe amakala ami; nge zwa ukuma se ngi wa suti amanzi esiswini. Nga buya nga ɲuɲuma, nga banga pezulu. Ngi te ngi sa puma aga pezu kwawo, a ti a sesiswini a puma, kwa ba kona ubulula emzimbeni kimi. Nga buye futi nga 'lamba, ngi nga sa pete uluto, se ngi pete umsila wesi-'langu ku kupela. A pinda a ng' a'lula futi, nge za nga

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for a time in body. And as I was going on, all at once there appeared a person in the river above me,—a man, coming on, and crying as he came. He came up and caught hold of me; and as he was about to seize me by the back, I determined to avoid him, for I saw that he would plunge me under water. And as I was thinking I had shunned him, behold he had caught me by the spears—the three spears which I was carrying in my hand—he came up and caught me by these spears. And when I found that he had really caught hold of my spears, I was thinking I would go on; but he dragged behind till I was obliged to let go of them; for I saw that the spears were about to cut me. Therefore he went off with them, and fell behind. Then I went on and swam. At length I looked, and I saw him just now thrusting one limb above water, for the water had now overpowered him. But there were many people who were going off (down stream) with the water. On I went; I also felt that it had now overpowered me. Again I turned and went to the bottom, and went on there below. I thought I would keep my nostrils closed; now I found that my stomach was full of water. Again I struggled and made for the surface. And as I came out above, the water in my stomach was disgorged, and then my body felt relieved. Again I swam, carrying with me nothing now, save the rod of a shield. Again the water overpowered me, and then again I turned and went to

buya nga pindela nga pansi; kona pansi nga vimba amakala, nge zwa ukuma se ngi wa suti esiswini. Nga pinda fuți, nga banga pezulu; nga buya nga wa 'lanza; kwa kona fuți ubululà kimi. Kwa ze kwa ti nga pambili, nga fika lapa amanzi a yiniozana, lapa se ngi tšona ngi vele ngentamo; kwa tike nga pambili nga wela. Ukuba amanzi a ye se kona nga pambili amaningi, nga ngi nga se yi ku wela, ngokuba nga se ng' a'lulekile; nami nga bona kodwa ukuba se ngi wela.

Kwa ti ukuba ngi wele, nga funyanisa umkwenyana wetu. Sa hamba naye endawonye. Wa buza wa ti, u welapi na? Nga ti, ngi wele kona emanzini lapa ezansi esizibeni. Wa ti, mina ngi welile ngesikepe, ngi bambile pan'e kwaso.

V. ANOTHER'S ACCOUNT OF THE PRINCES' BATTLE AT THE TUGELA.

I fike y' aka umkumbu ngako ka 'Nongalaza, esangweni. Wa paka Isipetu. Ku te nga pambili kweSipetu wa susa Amapoisa. Ku te ngemva kweSipetu wa paka Iningizimu ka 'Mantandatšiya, umninawe ka 'Mbulazi. Kwa ti ngemva kweNingizimu wa paka

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the bottom; and there below I stopped my nostrils, feeling that my stomach was now full of water. Again I made for the surface, and disgorged it; and now I felt relieved. Then it came to pass further on, that I reached a place where the water was shallow, so that I sunk only up to my neck; and accordingly I soon reached the shore. Had the deep water extended still further, I could never have reached the shore, for I was already quite exhausted; I also barely saw that I was really safe ashore.

It came to pass when I came to land, I saw my brother-in-law. We walked along with him. He asked, saying, where did you cross? I replied, I crossed in the water, there below, where it is so deep. But, said he, I crossed by means of a boat, holding on upon the outside of it.

TRANSLATION.

The forces came and arranged themselves at Nongalaza's, in the gate. Umbulazi set the Isipetu in array. In front of the Isipetu he put the Amapoisa. In rear of the Isipetu he put the Iningizimu, under command of Mantandachiya, Umbulazi's brother. In rear of the Inin-

Isiɲoza. Kwa ti ngemva kweSiɲoza wa paka Umkweyantaba. Ku te ngesikati sokusuka, kwe zwakala ukuma Usutu abantu lu ba ledile nga sEtugela ebusuku. Kwa hamba Amapoisa, a fike a yi tšaye ku le 'ndao a ze a kupuka nayo, a yi tela endawonye yonke. Ya 'langana lapo ya w' aka umkumbu yona e ka 'letšwayo; wa yi zisa ngenkati e ngenwa kwebulakufesi, ya 'langana lapo ya sondelelana eduze, a yi bamba Amapoisa. Ku lala kwa ti e sa tšayile Amapoisa, ye suka yona e ka 'letšwayo. Kwa ti ngemva ya buya ya 'langana. A ti e sa tšayile, sa ngena Isipetu; ba yi tabata ba yi tela endawonye yonke, kanye neNgwekwe kanye neSanlu, kanye futi naye Untaba ka Ombe. Kwa ti ngemva kwa loko, ba yi yekelela, ba landa ukukuluma kwake yena Umbulazi, owa ti nokutšo, wa ti, ni nga yi ɲotši kakulu, ka no ba yekani, ba 'labe ipika. Kwa ti ngemva kwa loku ukuba ba yi yeke, ya 'luma ngezindao zonke. Kwa ti upondo lwayo olu ngezansi lwa fika Emkweyantaba; kwa ti ukuma lu fike lwa tšayiwe Ibunu; b' enlaba ba ze ba fika eduze kwayo impi. Kwa ti ngemva lwa yi bamba u'langoti lwa sEmkweyantaba. Kwa ti nga leso 'sikati lwa baleka u'langoti lwa sEmkweyantaba; nga leso 'sikati kwa kona ukubaleka kwayo yonke impi ka 'Mbulazi; ya baleka yonke ya ze ya ngena pakati kwa-

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gizimu he put the Isikoza. In rear of the Isikoza he put the Kweyantaba. It came to pass at the time of moving, a shout was given that one of the enemy's regiments, Sutu, had annihilated the people on the Tugela by night. Then the Amapoisa went, and fired upon them at the place where they came up with them, and turned them all into confusion. They rallied again there where Kechwayo's army had stationed itself; at breakfast-time he brought them out, and they closed in to fight as soon as they came near, being received by the Amapoisa. At first, as soon as the Amapoisa fired, Kechwayo's party left. Afterwards they returned to the encounter. As soon as the Amapoisa fired, the Isipetu came to their support; they took the enemy, and threw them all into confusion, both the Ingwekwe and the Sanku, together also with Untaba ka Ombe. After that, they left them alone, following the instructions of Umbulazi himself, who had given orders, saying, ye must not chase them too hard, but leave them to take breath. It came to pass after this, when they left them, that they rallied from every quarter, Then their lower horn came upon the Kweyantaba regiment, and were fired upon by a Boer; but they persisted till they came close to their opponent. Afterwards a wing of the Kweyantaba received them. And then the (other) wing of Kweyantaba ran away; by that time all of Um-

bantwana bonke; ngokuba ba se be ngene pakati kwabantu babo. Ya baleka; ya yisa emanzini, i si yi fakile pakati; ba ba bulala abantu kakulu, kanye nazo izingane eziniinyane; ka ba banga nako ukubane ingane i beletwa; ba bulala kakulu. Kwaziswa futi ukuma nga pambili ku kona amanzi; kwa ti nawo amanzi a lwa ngako okwawo.

Kwa ti aba welileyo ba wela be nga se 'bantu ba 'luto; ngokubane kwa ku kona ukuma ku nga se ko izinto zabo zonke, se ku kona uku binla ama'lamvu ezingalweni zabo. Kwa ti lapo kwa tiwa, ma yi butane endawonye, ma ku nga bi ko 'muntu o 'yulayo, a lande imi'lobo yabo. Ba vindželwa kakulu abantu, ka kwa ze kwa ba ko 'muntu o hambayo a lande izi'lobo zake. Kwa ti ku leso 'sikati i si 'lezi endawonye, kwa fika umuntu wa kona esilungwini, wa fika, wa gema ngomkonto pakati kwetu. Kodwa tina sa suka sa baleka, ngokuba ku nga se ko ubuntu kitina.

Sa ti ukwenza kwetu, sa 'lala ndžalo kona pezu kwamanzi, kwa ze kwa ti ukutšona kwelanga; sa ze sa pe'la umlilo kona pezu kwamanzi. Ku ya sa kusasa se si wela, se si ya ku funa kona kubo abantu aba fileyo, si ti, ma si bone abane betu lapa be fela kona. Sa funa

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bulazi's forces were on the flight; and they all continued to flee till they came among the whole company of children; for they had now come among their own people. They fled; and the foe brought them to the water, having already surrounded them; there they killed very many people, including also very small children; nor did they care at all if it were an infant in the arms of its nurse; they made a terrible slaughter. It was known also that there was the river before them; and the water also fought in its own way.

It came to pass that those who crossed over the river, came out looking like anything but people; for so it was that they were utterly destitute of everything, even obliged to bind bushes about their loins. Then command was given, let all assemble in one place, let not one pass on nor follow their friends. They were altogether hindered by people, so that there was not a person who went or followed their friends. And at that time while they were remaining together, there came a person from among the white people, who approached, and threatened us with his spear. But we rose and ran away, for there was nothing of manly courage about us.

Thus we did, and remained there by the water until the sun went down; and then we kindled a fire there by the water. When the morning dawned, we crossed over the river, and went to search there among

ndžalo ngamalanga onke si 'lezi ndžalo pezu kwo'Tugela. Kwa ze kwa ti ngemva, kwa kona izwi lokuti, abantu ma ba tatwe imi'lobo yabo; ba ze ba pela abantu be tatwa ngemi'lobo yabo; kwa ze kwa ti tina se si sele iniozana, kwa ze kwa tiwa, abantu ka be suke bonke, ba lande imi-'lobo yabo. Kwa ti emva kwa loku, kwe zwakala uku ti, abantu ba ya kwa Hulumene. Kodwa ku leso 'sikati kwa se ku kona ukuiitakala kwabantu kakulu.

VI. UMPANDE'S INSTRUCTIONS TO HIS PEOPLE IN RESPECT TO HIS SONS.

Umpande kambe ku 'bantu bake u ḷale, be sa ti, ba ya ku zingela, ba memezelana izinḷina, wa ti Umpande kwabake abantu, wa susa Ingwekwe, wa susa In'lon'lo; wa ti, hambani; ni ti, i nga be ni ya bona ku lezo izi-nḷina, i nga be ba za ku lwa, ni ti i nga be aba ka 'letšwayo ba ya iiotšwa, ni 'lale, ni bukele, i ze ba ba gwaze, ba ba ḷede. W' enḷaba Umbulazi; ka ya. Wa za wa buya noletšwayo.

Kwa tike nga semva, ukuba ba iianelane, be zisane nganene lapa. Wa ti Umpande kwabake wa susa In-

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the dead, saying, let us look at our brothers here where they died. And so we searched every day while we remained thus by the Tugela. Then it came to pass afterwards, that word came, saying, let the people be taken by their friends; then all who had friends were received by them; then there still remained a few of us, until word came for all the people to leave, and go in search of their friends. After this, news came that the people are to go to the Governor. But at that time there was a very great destruction of people.

TRANSLATION.

Umpande, then, at first, in respect to his own people, while they were saying they would go and hunt, and were calling on each other to make out hunting parties, Umpande addressed himself to his own people, furnished two companies, the Ingwekwe and Inhlonhlo; and said, you must go; and perhaps you will find among those parties, that there is to be some fighting; and should Kechwayo's men be routed, you will sit still, and look on, until they shall stab them to the last man. But Umbulazi refused to go; and Kechwayo returned home.

Then it came to pass afterwards, that both parties coveted the same

gwekwe; we susa Isanlu; we susa Untaba ka Ombe; we susa Unodwengu; we susa Umdumezulu, wa wa susa a yisi'lanu; wa ti, uma ni bona ukuba wa notšwa Umbulazi, ni ba ngene nga semva, ni ba gwaze (aba ka 'letšwayo). Wa ti, kona ni nga yi boni e ka 'Mbulazi, hambani ndže nayo e ka 'letšwayo; ku ya ku ze ku ti, uma se be bonene, ni 'laleke, ni bukele. Wa ti, hamba nabo, 'Ntšingwayo.

Ku te nga semva, Untšingwayo wa'langana noletšwayo, uma i nga se ko ku 'Mpande, se be hamba ndžengokutšo ku ka 'Mpande oku ku ti, kona ni nga sa m boni Umbulazi, hambani nabo aba ka 'letšwayo, ni nga vuki 'man'ya, ni hambe ndže, ku be ngabantu ba kini. Kwa ti nga semva Untšingwayo wa 'langana noletšwayo, wa ti, ma ku suke izinleku eza be zi ngezi ka 'Mpande, zi hambe, zi pindele emva; ba ye za se be džuluka, ku nga ti ba puma kona enkosini; ba te be fika, ba be ti: inkosi i te, ma ko ke ku bambe abami, ku lala loku ni ya bona ukuba Umbulazi u za ku telelwa ngabelungu. Ba vumake, ba ti, ku linisiwe.

Ku te nga semva kwoba be zwe lapaya ku 'Mpande, uma e se ba buza uku ti, Umbulazi u file na? Ni be ni

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thing; and each brought his people down this way. From among his own men Umpande selected five regiments, the Ingwekwe, Sanku, Untaba ka Ombe, Nodwengu, and Dumezulu; and said, if you find that Umbulazi is likely to be routed, you must come in behind, and stab his foes. When you see nothing of Umbulazi's party, you must just fall in and go with Kechwayo's; but if it should ever happen that they come up face to face, then sit ye still, and look on. He sent also Unchingwayo with them.

It came to pass afterwards, that Unchingwayo fell in with Kechwayo, as soon as they were fairly out of Umpande's sight, going along just as Umpande had said, to wit, when nothing is seen of Umbulazi you are to go with Kechwayo's men, and make no disturbance, but simply walk along as with your own people. [As remarked,] Unchingwayo fell in with Kechwayo, and said, let certain of Umpande's old servants fall back for a time, and then come up all perspiring, just as if they had come right from the king; and when they arrive, let them say: the king says, "the moment you see that Umbulazi is about to derive assistance from the white people, then lend your aid to my own." To this they consented, and said, so be it.

It came to pass after it was all over with, when they heard from Umpande there at home, as he asked them, saying, is Umbulazi dead? What were you all about? Did I not arrange you here, and say, go,

ye ngapi na? A ngi ti nga ni susa lapa na? Nga ti hambani ni yo ku bekela Umbulazi na? Ba ti, yebo, 'nkos'; inkosi i si tšene kabili; ngokuba si te si se lapa ekaya, ya ti, ma si yo ku siza Umbulazi; kwa ti ku sentabeni sa buya se zwa ku ti, inkosi i te, ma si size Uletšwayo. Ya buza ya ti, ni zwe ngobani na? Si zwe ngoNtšingwayo. Umpande wa m bulala, okokuti abantu bake u b' enzele amalebo u ba tukisile.

VII. ON GOING TO INQUIRE OF THE *INYANGA*, OR PRIEST, IN CASE OF SICKNESS.

Uma ku fikile ukufa, umuntu u ya tabata into, a ye enyangeni, e ya ku bula ngokufa. A ti e fikile enyangeni, a fike a 'lale pansi, a kuleke, a ti, 'mngani, izindaba ezin'le. Inyanga be i si ya tula, i si tabata itongwane layo, i bi si ti, wozani, si ye lapaya. Ni pete intoni na? Se be ti, O 'nkos', a si pete 'luto; si pete—nansi intwana. I si lataza ugwai, i si bema, i si ti, a ke ni tšo si zwe, 'bangani bami; tšaya, tšayani, ngi zwe. Se be ti abantu, izwa. I si ti, ukufa. Se be ti abantu, izwa. I si ti, tšayani futi.

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look to the interests of Umbulazi? They replied, true, O king; but then the king sent us a second word; for, while we were here at home, he said, we must go and help Umbulazi; but after we had gone abroad we again received word, saying, "the king says, 'we must help Kechwayo.'" Then the king asked, saying, from whom did you hear this? "We heard it from Unchingwayo." Then Umpande killed him, because he had plotted against his people, and been the cause of their destruction.

TRANSLATION.

When sickness comes, some one takes something, and goes to the priest to inquire about the sickness. And when he arrives at the priest's, he comes up, sits down, and pays his respects, saying, friend, good news. The priest remains silent for a time, then takes his snuff-box, and says, come on, let us go yonder. What have you brought? Then they say, O king, we have brought nothing of any value; we have brought—here is a trifle. Then he pours out his snuff, and snuffs, and says, come my friends, speak that we may hear; smite, smite ye, that I may hear. Then the people say, hear. And he says, sickness. Then

I si ti, ku sesifubeni. Se be ti abantu, izwa. I si ti, ku sesiswini. Se be ti abantu, izwa. I si ti, ku sekanda. Se be ti abantu, izwa. I si ti, u nekambi. Se be ti abantu, izwa. I si ti, tšayani futi. Abantu se be ti, izwa. I si ti, u nɛ̈lozi. Se be ti abantu, izwa. I si ti, uyise u biza into. Se be ti abantu, izwa. I si ti, izituta za kubo. Se be ti abantu, izwa. Zi ti izituta za kubo, ini ukuba a nga si nakekeli na? Ka sa s' azi ngani na? loku si m gtinileyo ebuntinyaneni bake. Se be ti abantu, izwa. Ka u se ze w' ak' umzi omkulu ngati na? a sa s' azi ngani na? Se be ti abantu, mi, mi. I si ti, zi ti, ini ukuba zi nga ʻlatšelwa inkomo na? Se be ti abantu, mi, mi, mi. I si ti, tšaya futi, 'mngani wami, ngi zwe. Se be ti abantu, mi, mi, mi. I si ti, uyise u tukutele naye. Se be ti abantu, izwa. I si ti, u nokufa; u ya gula; se ba m biza abakubo. Se be ti abantu, u bu tšelwe obani?—izwa. I si ti, tšayela futi, umngani wami.

I si kipe itongwane layo, i si ɪataze ugwai, i si bema; ba ye se ba tula abe be bula; i si beme ugwai; ba ye se ba ɪela nabo ugwai; i si beme, i ḷede; i si ti, tšaya

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the people say, hear. And he says, smite ye again. Then he says, it is in the chest. And the people say, hear. Then he says, it is in the belly. And the people say, hear. Then he says, it is in the head. And the people say, hear. Then he says, he has the worms. And the people say, hear. Then he says, smite ye again. Then the people say, hear. And he says, he has a demon. And the people say, hear. He says, his paternal shade wants something. And the people say, hear. Then he says, it is the shades of his ancestors. And the people say, hear. His ancestral shades say, why is it that he does not care for us? Why does he no longer recognize us? since we have preserved him from infancy. Then the people say, hear. Will he never build a large kraal for our sake? Why does he not still recognize us? Then the people say, there, that's it. And he says, they ask, why is it that no offering is made to them by the slaying of an animal? Then the people say, there, that is just it. Then he says, smite again, my friend, that I may hear. And the people say, there, there, he is coming nearer and nearer to the seat of the difficulty. Then he says, his paternal shade is angry with him. And the people say, hear. Then he says, he is diseased, he is sick; the shades are calling him. Then the people say, who told you?—hear. Then he says, smite on again, my friend.

Then he takes out his snuff-box, pours out some snuff, and takes it, the people who were smiting being now silent; and when he has taken some snuff, then they also go and ask for some; and he snuffs, and

ſuti, umngani wami. Se be ti abantu, izwa. I si ti, u nesilumo. I si ti, u ya gula, u ya gula kakulu. Se be ti abantu, izwa. I si ti, uma e ʻlatšelwe inkomo u ya ku sinda. Se be ti abantu, izwa. I si ti, u biza leyo ʻnkomo e tile ya kwabo.

I be i si ʻedake, abantu ba yi nikeke into yabo, ba ye se ba ya goduka. Se be fikile ekaya, se be ti abantu aba sekaya, a ke ni tšo si zweke amazwi enyanga, ukuba i tizeni na? i bule enze ndžani na? Ba ye se be ti abantu, Oh! i bulile ndže inyanga; i fike ya gidžima ngomʻlola o kona; i fike ya ti, u ya gula; ya fika ya ti, u nesifo; ya fika ya ti, u bizwa uyise; u m tšezisele, u ti, ini ukuba a nga be e sa m azi na, ukuba kade e hambe e m sindise ekufeni okukulu na? abanye abantu be fa na? e m sindisa na sekubini okukulu na? Ini ukuba a nga be e sa s' azi na? a si pe e si ku bizayo na?

A bu su ya vuma umuntu o gulayo, u ze ti, Oh! uma se ku bizwe ibona ndžalo loku aba ku bizayo, ku nga be ku se nʻaba nobani na? Ba ye se be ti abantu bonke, Oh! yebo, u ti wena ku nga be ku se nʻaba nobani na, se ku biziwe ibona ndžalo abaniniko na? Oh! i bulile ndže inyanga, loku bala i gidžime ngomʻlola

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finishes; and then says, smite again, my friend. And the people say, hear. Then he says, he has a biting pain in the bowels. Then he says, he is sick, he is very sick. And the people say, hear. Then he says, should an animal be offered he will recover. And the people say, hear. Then he says, the shades require that particular cow of theirs.

And so when he has finished, the people give him the present which they brought, and go home. Arriving at home, the people there at home, say, come now, tell us, that we may hear the words of the priest. What did he pretend to say? How did he inquire and perform? Oh! the priest performed thus; he came and followed the omen of the occasion; he came and said, he is sick; he came and said, he has a disease; he came and said, he is called by the shades of his ancestors, who reproach him, saying, why is it that he acknowledges them no longer, since long ago they went and delivered him from great suffering? while other people died? and have they not delivered him from great evil? Why, then, does he not continue to acknowledge us? and give us what we require?

And now the sick man admits it all, and says, oh! since that which they require is thus required by themselves, who then can refuse it? Then the people all say, oh! yes, as you say, who could refuse a thing when it is thus demanded by the owners themselves? How can the priest be mistaken, since he has gone so evidently according to the

ndžena na? Nina ka ni zwa ini na ukuba i gidžime ngom'lola na? Ma ba nikwe pela inkomo yabo, leyo a se be yi bizile; so bona pela ukuba ukufa ku ya ku ngi yeka na. Se be vumake bonke; u se pumake umuntu a be munye, u se pumela pan'Ye, se be tulake bonke aba sezin'Ywini, u se e zungeza umuzi, u'langoti lwomzi, u ze ti, yeti, 'mngani, u se kuleka ku wona ama'lozi, u se ti: oku'le, ma ku vele oku'le pela, loku bala se ni bizile inkomo yenu; ma ku muke impela ukufa. Si ya yi 'laba ndže inkomo yenu. Si ti tina, ma ku pume yena o gulayo, a pume, a nga sa guli, a 'labe inkomo yenu pela, loku tina se si vumile ukuba a yi 'Ye. Yet' umngani, izindaba ezin'le; ma si m bone e hamba pela, ndžengabanye aba hambayo. Se si nikile pela e nu ku funayo, ma si bone ngako, uma ku funwe ini na ukuba a sinde, ku 'Yuleke ukufa.

A ti e pumile, e pete umkonto, a ngene esibayeni, a suke a yi 'labe; i kale inkomo, i ti, eye! u ti, ma yi bo'Ye inkomo yama'lozi; oku'le pela, e nu ku bizileyo.

Ba yi 'linzake, ba yi 'Ye, ba yi ede. Ukufa ku nga ka peli, a buye a kulume nabanye abantu, uku ti: kumi kandžani ukuba ngi 'labe inkomo yami, ku tiwa i bizwe

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omen? Do not ye yourselves perceive that he has run according to the omen? Then let them have their cow, the very same which they have demanded; and then we will see whether sickness will leave me. To this they all assent; and now some one person goes out, and when he has come abroad without the kraal, all who are within their houses keep silence, while he goes round the kraal, the outer enclosure of the kraal, and says, "honor to thee, lord,"—offering prayer to the shades, he continues,—"a blessing, let a blessing come, then, since you have really demanded your cow; let sickness depart utterly. Thus we offer your animal. And on our part we say, let the sick man come out, come forth, be no longer sick, and slaughter your animal, then, since we have now consented that he may have it for his own use. Glory to thee, lord; good news; come then, let us see him going about like other people. Now, then, we have given you what you want; let us therefore see whether or not it was required in order that he might recover, and that the sickness might pass by."

And then coming out, spear in hand, he enters the cattle-fold, comes up, and stabs it; the cow cries, says y-e-h! to which he replies, an animal for the gods ought to show signs of distress; it is all right then, just what you required.

Then they skin it, eat it, finish it. The disease still remaining, he goes and talks with other people, and says: how is it with me that I

ngobaba, ngi nga ze nga sinda na? Ba ḷala abaningi abantu, uma e nga sindanga, uku ti, Oh! kwa ye ku ḷandžwa amanga ndže; ku ḷedwe izinkomo zomuntu ndže; ku tiwa i bizwa uyise, kanti a i bizwanga leyo 'nkomo; ku ḷandžwa ngomlomo ndže. Uma i be i bizwe oyise, ngapane e nga se sindile na? u be e nga yi bizanga ndže; i se ya be i ya poḷelelwa ndže inkomo yomuntu, oyise be nga yi bizanga. Ma sinde pela; kade ukuba si bone ukuba i be i bizwe. Ku ndžani ukuba a nga sinde na? Leyo inyanga i bi ḷamba amanga; a i kwazi uku bula. Ma ku yiwe kwenye inyanga.

Ba vume; ba tabate into, ba ye kwenye inyanga. Ba fike kwenye, ba kuleke, ba ti, E, 'mngani, izindaba ezin'le. I be i si ya buza, uku ti, ni pete 'ntoni na? Ba ti, si pete into e tize. I ti, Oh! li y' ala i'lozi; a li tandi ukuba ngi bule nam'la; li mukile. Ba goduke, ba ye kwenye futi; ba fike, ba kuleke, ba ti, E, 'mngani, izindaba ezin'le. I buze, ni pete intoni na? Si pete, nansi into yetu. I bi i si 'lale isikatšana; i si i ba biza; i si ti, 'lalani lapa. I si kipe itongwane, i si bema ugwai, i si kulume indaba ku ngenkatšana; se ku ba isikatšana, i si m ḷede ugwai, i si ti, a ke ni tšo, si zwe, 'bangani

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have slaughtered my cow—it was said to be required by my paternal shades—and yet I have never recovered? And if he should not recover, most of the people begin to say, oh! they just went and forged lies; they would just take a man's last cow, and say it was required by the shades, whereas that cow was not required; it was a mere device of the lips. If it had been required by the shades, then why has he not already recovered? They never made any such request; it was a mere cheat to rob a man of his cow. The shades did not require it. If they did, then let him get well; it is now a long time since we saw that the cow was required. How is it that he has not recovered? That priest has been fabricating a lie; he does not know how to inquire of the oracle. Let us go to another priest.

They consent, take a present, and go to another priest. Coming to the other, they salute him, and say, hail, friend, good news. And then he would inquire, saying, what present have you brought? And they say, we have brought a present so and so. Says he, oh! the ghost (oracle, or divinity) refuses; he is not willing that I should inquire to-day; he is absent. They return home, and go to another; arrive, pay their respects, and say, hail, friend, good news. He inquires, what present have you brought? We have brought—here is our present. Then after sitting a short time, he calls them, and says, sit here. Then he takes out his snuff-box, takes snuff, and talks the

bami. Se be ti, izwa. I si ti, tšaya, ngi zwe. Se be ti, izwa. I si ti, ukufa; u kwelwe; umne wako u ya gula; tšaya, ngi zwe. Se be ti, izwa. U nokufa,—izwa,—u gula esiswini; isisu sake sibi. Se be ti, izwa. U nesilumo. Se be ti, izwa. Ukufa ku suka emlana ku ze ku fike okalweni. Se be ti, izwa. I si ti, tšaya,—izwa,—'mngani wami. Se be ti, izwa. I si ti, u nelozi; u bizwe uyise; u ti, u m tukeleni ngokwenza oku ndžeyana na? uyise u diniwe. Se be ti, izwa. I si ti, unyoko (ilozi) u ti, u kwenzeleni lokuya na, kuye na? u tukutele nawe. Se be ti, izwa. I si beme ugwai; i si m ledile ugwai futi, i si ti, tšaya izwa futi, 'mngani wami. Se be ti, izwa. I si ti, uyilo u biza inkomo, u ti, ma i latšelwe lezi 'zinkomo ezi ka 'bani. Se be ti, izwa. I si ti, tšaya. Se be ti, izwa. I si ti, tšaya. Se be ti, izwa. I si ti, tšaya. Se be ti, izwa. I si ledake, se be yi nika into yayo, se be goduka; se be fika ekaya, se be buza abantu aba be sekaya, uku ti, I tizeni inyanga na? Se be ti, Oh! i bulile ndže yona inyanga; i tize, uyise ilozi li biza inkomo leyo e tize, e semelweni na ku wena; li ti, loku izinkomo ezami, u zi piwe imina, a ngi sa latšelelwa ndžengani na? Se be

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news awhile; and after a little time, having finished the snuff, he says, come now, my friends, speak ye, that we may hear. And they say, hear. Then he says, smite, that I may hear. And they say, hear. Then he says, sickness; he is afflicted; thy brother is sick; smite, that I may hear. And they say, hear. He is sick,—hear,—he is sick in the belly; his belly is bad. And they say, hear. He has a biting pain. And they say, hear. The pain extends from the back to the hip. They say, hear. He says, smite,—hear,—my friend. And they say, hear. He says, he has a ghost; he is called by his deceased father, who says, why does he abuse him by conducting in that manner? His father is weary. They say, hear. He says, the shade of thy mother says, what art thou doing there yonder to her? She is angry with thee. And they say, hear. Then he takes snuff; and having finished the snuff again, he says, drive the hearing again, my friend. And they say, hear. And he says, thy father demands a cow, and says, of the cattle of so and so let an offering be made by slaughtering. And they say, hear. He says, smite. They say, hear. He says, smite. They say, hear. He says, smite. They say, hear. And then, when he has finished, they give him his present, and go home; and when they have arrived home, the people at home inquire, saying, what did the priest pretend to say? And they say, oh! thus performed that priest, and pretended to say, the ancestral spirit requires that particular cow, thy favorite; and says,

zwake bonke, u se tike lo o gulayo, Oh! uma se ku tšo abaninizo ndžalo, po mina ngi se nokutini na? Ma ba nikwe ndže. Ngo bona pela uku ti ngi ya ku sinda na. Ma ngi sinde pela; se ngi ba nikile.

Um'laumbe kwenziwe utšwala, uku ti, ukona be ya ku 'ya inyama notšwala. E se e pumake umuntu, e se e kuluma pan'e; se be tulake abantu, be lalele ukutšo kwake,—u se ti: O nina, abapansi, ama'lozi, nina obaba betu, nanso pela inkomo yenu; si yi nikile yona. Ma sinde pela lowo wenu o gulayo; ma ku make ukufa ku yena; inkomo se ku ngeyenu.

U se u buyele en'wini, se ku tatwa umkonto, se ku punywa nawo, i si 'latšwa inkomo; i si ti, ehe! u se ti, ma i kale pela inkomo yenu, i pumese okubi oku kimina; ku zwakale pela, ukuba inkomo yenu e bizwe inina. I si 'latšwake, i si fileke, se zi pumeswake izinkomo, i si sala, i fileke esibayeni, i si yekwake isikatšana; se be ngene en'wini, se be pumake, se be i 'linza, se be i ledileke, se be i 'la'lela, se be i ngeniswa en'wini; se i tatwake inyongo yayo; u se zitela ngayo, u se ti, yebo pela, izindaba ezin'le; ku pele kwonke okubi. Se i valelweke inyama, ku tiwa, i 'iwa ngama'lozi en'wini.

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since the cattle are mine, being given to you by myself, why have you never made me a decent offering? And when all have heard, then the sick man says, oh! since the owners themselves decide thus, why, what can I say? So then let them have an offering. And then I will see whether or not I shall recover. Now, then, let me recover, since I have made them an offering.

Perhaps beer was prepared, with the understanding that some might like beef and beer. Then some one goes out, and there talks; and accordingly all the people keep silence, and listen to what he says, to wit:—O ye dwellers below, shades, ye our fathers, there then is your cow; we offer the same. Now, then, let this your sick one recover; let disease depart from him; the cow is already your own.

Then he goes back into the house, takes a spear, goes out with it, and then the cow is slaughtered; and when she bellows, he says, let your cow cry then, and bring out the evil which is in me; let it be known abroad then, that it is your cow, which was required by yourselves. Thus it is slaughtered, thus it dies, and the rest of the cattle are put out to pasture, while this remains dead in the fold, and is left alone for a time; then they go into the house, then come out and skin it; and when they have finished, they cut it up, and carry it into the house. And taking the gall, he pours it over himself, and says, yes, then, good business this; let all evil come to an end. Then the meat

Ku nga be ku sa vula 'muntu, se ku tiwa, ama'lozi a yi 'a inyama. Se u sakazwa umswani ezin'wini za lo 'muntu. Ku ti, intambama, ku vulwe en'wini, i pekwe inyama, i 'iweke, i ledwe yonke.

Ngesikati sokugula kwabo ba 'laba izinkomo, be ti, 'baba, ngi beke, ukuba ku pele loku 'kufa ku mina. Ma ngi hambe ka'le em'labeni, ngi be nesikati eside sokusinda. Inyama ba yi ngenisa en'wini, ba yi valele kona, be ti, ma ku 'e oyise, ukuze ba bona ukuba be ku 'atšelwe bona, ba si pe imfuyo eningi, ukuze ku sinde izingane zetu nati.

Esibayeni ba kulume isikati eside, be bongele ama'lozi; ba tabate umswani, ba wu sakaze esibayeni sonke; futi ba wu tabata, ba wu sakaze nga pakati kwezin'u, be ti, yeti 'mngani, wena wa sekutini, u si pe oku'le, u bone e si kwenzileyo. U ya bona loku 'kufa; u ku suse, se si ku nikile pela inkomo yetu. A s' azi o sa ku funayo, ukuba u se u funa okupi na?

Ba ti, ma u si pe amabele, ukuba a be maningi, si 'e pela, si nga dingi uluto, se si nikile pela o ku funayo.

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is shut up in the house, and is said to be eaten by the ancestral shades in the house. No one ever opens the house while it is said the shades are eating the beef. Then the contents of the stomach are strewn upon the houses of the man himself. And it comes to pass, towards evening, that they open the house, cook the meat, and then eat it, and finish the whole.

When they are sick, they slaughter cattle to the shades, and say, father, look on me, that this disease may cease from me. Let me have health on the earth, and live a long time. They carry the meat into the house, and shut it up there, saying, let the paternal shades eat, so shall they know that the offering was made for them, and grant us great wealth, so that both we and our children may prosper.

In the cattle-fold they talk a long time, praising the ghosts; they take the contents of the stomach, and strew it upon all the fold. Again they take it, and strew it within the houses, saying, hail, friend! thou of such a place, grant us a blessing, beholding what we have done. You see this distress; may you remove it, since we have given you our animal. We know not what more you want, whether you still require anything more or not.

They say, may you grant us grain, that it may be abundant, that we

Ba ti, yebo, isikati eside u ngi giinile ekuhambeni kwami kwonke. Naku, u ya bona, se ngi ze ngi be nomuzi. Umuzi lo wakiwe uwena, 'baba; se ni vumelani pela ukuba nu niitše umzi wenu na? W' akeni ndžalo, u be umkulu, ukuba nenzalo yenu yande, e se kona nga pezulu lapa, yanda ngokwazi nina ni pe amanΓa amaningi.

Ngesinye isikati b' enza utšwala, b' enzela wona amaΓlozi, ba šiya iniozana embizeni; ba ti, ku ya ku Γiwa amaΓlozi ukuba a veze ukuΓa okuningi futi, ukuba si nga bi nenΓala. Uma u iitša uku limazwa into, u ti, ngi sindiswe iΓlozi la kwetu, li se la ngi beka. UmΓlaumbi a Γabe imbuzi, e Γabela lona, a fake inyongo ekanda; i ti imbuzi lapa i kalayo i zwa ubuΓlungu bokubulawa, a ti, yebo pela, nanso inkomo yenu, ma i kale, ni zwe nina abakiti e ni ngi sindisileyo; mina ngi ya tanda uku hamba kuΓle ndžalo ngesikati eside lapa emΓlabeni; se ni ngi biza ndžengoneni na, loku ngi ti ngi ya lungisa ndže mina ku nina na? Na lapa ngi hambayo, ng' etemba nina abakiti nokulu nobaba nomame.

VIII. ANOTHER'S ACCOUNT OF GOING TO THE *INYANGA*.

Ba fika ba kuleke ndže, ba ti, E, 'mngani, ngobulau

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may eat, of course, and not be in need of anything, since now we have given you what you want. They say, yes, for a long time have you preserved me in all my going. Behold, you see, I have just come to have a kraal. This kraal was built by yourself, father; and now why do you consent to diminish your own kraal? Build on as you have begun, let it be large, that your offspring, still here above, may increase, increasing in knowledge of you, whence cometh great power.

Sometimes they make beer for the ghosts, and leave a little in the pot, saying, it will be eaten by the ghosts that they may grant an abundant harvest again, that we may not have a famine. If one is on the point of being injured by anything, he says, I was preserved by our divinity, which was still watching over me. Perhaps he slaughters a goat in honor of the same, and puts the gall on his head; and when the goat cries out for pain of being killed, he says, yes, then, there is your animal, let it cry, that ye may hear, ye our gods who have preserved me; I myself am desirous of living on thus a long time here on the earth; why, then, do you call me to account, since I think I am all right in respect to you? And while I live, I put my trust in you our paternal and maternal gods.

ba kwenu, owa bu nikwayo. I bi seke i si ya nabo nga pan'e kwomzi; i bi si ti, vumani. Ba tike, izwa. I ti, ukuma be ze ngokufa, i ti, ni ze ngokufa. Ku ti ukuma ku senganeni, i ti, ukufa ku ku 'mtwana, esiswini. Ku ti, i nga be imitšumane; i ti, u nemitšumane, i mu 'lezi enanzini; ni nga m funela inyanga e tile, e ya ku yi pimisa. Kodwa ka yi ku fa, uma e yi pimisile imitšumane. Ba yeke ku leyo inyanga e yelapa ngemiti. Ku ti ukuma e yi pimisile a sinde.

Ukuti i nga be ba ye ngomuntu omdala, ba pinde ndžalo; ba kuleke, ba ti, E, 'mngani, ngobulau ba kwenu. A ba tateke, a pume nabo nga pan'e, a fike, a ti, ma ba vume. Ba ti, izwa. A ti, ni ze ngomuntu omdala. Ba vuma, ba ti, izwa. A ti, u kwelwe ngokufa. Ku ti ukuma ku sekanda, a ti, ukufa ku sekanda. Ba ti, izwa. A ti, a ke ni vume, 'bangani bami. Ba ti, izwa. A ti, ka ngi zwe ukuma ku ukufa kuni na. Ba vuma, ba ti, izwa. Ku ti i nga be u nomioboko ekanda; i ti, u nomioboko ekanda; a nga pekelwa izimbiza; u ya kweula ekanda, u labuka na sezitweni. Ku ti omunye i nga be u ya fa, a fe ukufa ku m kwele nga pakati.

TRANSLATION.

They arrive and pay their respects thus, saying, hail, friend, according to the honor which belongeth to thee. Then presently he goes with them outside of the kraal, and says, consent ye. Then they say, hear. He says, if they have come because of sickness, he says, you have come because of sickness. And if it be in an infant, he says, the sickness is in a child, the belly. And should it be a case of worms, he says, it is a case of worms; they are in his stomach; you must seek a certain medical man for him, who will dislodge them. But he will not be sick, when he has dislodged them. Accordingly, they go to that doctor who deals in herbs, and when he has dislodged them he recovers.

Perhaps they go for an old person, and proceed as before; they pay their respects, and say, hail, friend, according to your office. And then he takes them, and goes without with them, and arriving, says, let them consent. They say, hear. He says, you have come in behalf of an old person. They consent, and say, hear. He says, he is attacked with disease. If it is in the head, he says, the disease is in the head. They say, hear. He says, come now, consent, my friends. They say, hear. He says, let me hear what the disease is. They consent, and say, hear. And if he has disease in the head, he says, he has disease in the head; he must have a decoction of herbs prepared for him; and it will descend from the head and break out in the lower limbs. And it

Ku ti katisimbe, zi ti, u nama'lozi; ma ku 'latšwe inkomo e tile; i 'latšwe inkomo, a sinde. Ku ti omunye u nama'lozi, kanti u bulawa ngabatakati. Ku ti omunye, izinyanga zi nuke ukufa ndže oku nge ko kuye (o gulayo); ku ze ku ti ezinye zi ku nuke loku ukufa, oku ku 'lowo umuntu; zi ti, ukwenza kwazo, zi m tšene inyanga e ya ku m a'lula. Ku ti omunye wa 'liswa; a nga funelwa inyanga e ya ku m 'lanzisa. Omunye kanti u nekunkulu. Omunye kanti u nabatakati.

Inkomo i fike pela, i 'latšwa ekaya. Ku ti ba fika ba teta nama'lozi; ba ti, yi'lanini, nina ba sekutini; nanso inkomo yenu; ni nga ze ni si bambe ngomuntu na? Ni ti, ma ku fe umuntu na? ni nga dine ni bize inkomo yenu na? Ba ba bongeke ngamagama ababo; ku ze ba bonge noninakulu aba χola oyise. I 'latšweke inkomo, ku ti umswani u iitiwe nesibaya sonke, u bulwe ngom|uba; ngokuba ku y' esatšwa abatakati; ku ya tiwa, ba za ku fika, ba iapune umswani, ukuba lo 'muntu o gulayo ku za ku buya ku |ubekele ukufa pambili; u bulweke. Ku ti, uba i pele i ngeniswe en'lwini yonke inyama, i 'lale kona; ku pekwe ububende; ku vale, ku nga ngeni umuntu. Ku ze ku ti kusi'lwa, ku lale kona abafana abaniinyane. Ku ti kusasa, i ki-

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may be another is sick, having some internal disease. Or perhaps they say, he has evil spirits; let a certain cow be slaughtered; the cow being slaughtered, he recovers. So another has evil spirits, though he is killed by the witches. In respect to another, the priests smell after a difficulty which is not in the sick man; and then others smell out this disease which is in that man; and tell him of a doctor who will have power over him. Another has had poison given him in his food; and for him they must seek a doctor who will give him an emetic. Yet another is suffering from enchantment; and yet another from witchery.

Then, of course, the animal comes, and is slaughtered at home. And they come and address the spirits, and say, eat ye, ye so and so, there is your animal. Why should you come and claim one of our people? and say, he must die? Are ye not satisfied with demanding your cow? Thus they praise them with their songs; and then they praise their grandmothers, who are in advance of their fathers. Then the cow is slain, and the contents of the stomach are scattered about the whole fold, being mixed with the contents of the yard; for they are afraid of the witches, saying, they will come and take out the *umswani*, and then the sick man will have a relapse; therefore it is mingled. And when the meat is ready, it is all carried into the house and left there. The blood is cooked. The house is shut, that no one may enter. At night,

tšwe i pekwe; ku ze amabanʻla emizi, uku za ku ʻla inʻloko. Ku te uma be ledile ukuʻla, ba bonge, ba ti, li ya bonga ibanʻla, li ti, nga loku ku nga sale se ku sinda umuntu; n' aba sekutini bo be se b' enza ubulima; loku inkomo yabo i si ʻliwe, se nga sala ku sinda umuntu.

IX. ON THE *ABATAKATI*, OR WIZARDS.

Uma ku kona ukufa ekaya, ku mukwe kwo bulwa enyangeni. Ku ye abantu abaningi uku bula umʻlaʻlo. I fike i kokelwe inkomo uku butana abantu abaningi uku bula umʻlaʻlo. I fike i hayiye pakati kwabo, i ti, tšayani, ngi zwe, abangani bami. Ba tšo bonke abantu aba ʻleziyo pansi, ba ti, ha! du! I ti, tšayani, abangani bami; ba tšo bonke ba ti, a! du! I m nukake umuntu pakati kwabo; i ti, mina ngi ti, ni ledwa ubani lo (i kombe umuntu). Lo 'muntu a be nokupika okukulu, uku ti, ia, ngi nge ze nga bu pata ubuti ngezanʻla zi ka 'baba lezi; a ngi b' azi na kaniinyane; na kiti ba ye bu ng' aziwa ubuti. A ke ngo zwelwa nami kwenye inyanga. Se be m vumele abakubo, uku ti, yebo, nati

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the little boys sleep there. In the morning, it is brought out and cooked; and companies come from the kraals to eat the head. And when they have finished eating, they render thanks, saying, the company is thankful, and hopes, in view of this, that the man may recover and continue to enjoy health; though so and so (the ghosts) would have done an evil thing; but since their cow has been eaten, the man ought now to escape and remain.

TRANSLATION.

When death occurs in a family, some one goes to inquire of the priest. Many people go to form an investigating commission. An animal is provided, in order to bring a multitude together upon the commission. The priest comes and performs his incantations in the midst of them, and says, smite ye, that I may hear, my friends. All the people speak, as they are sitting down around him, and say, attention! silence! He says, smite ye, my friends; they all speak and say, attention! silence! And thus he smells out the person among them, and says, I myself think you are wasted by this so and so (pointing out a person). This man stoutly denies, saying, no, I never touched poison with these hands of my father; neither have I the least knowledge of it; neither was poison ever known among my people. Come, for I will appeal

ubani a si m azi ukuti u ya takata ndže. Be si ng' azi uku ti u ya bu pata ubuti. Si ya ļabuka ndže; a ke so m zwelake kwenye inyanga.

I nga fika i m tšo fuți; si ya ku kolwa ukuba bala u ya takata. Ba ye kwenye inyanga, be pete inkomo; ba yi nike. Ba butana abantu ku yona inyanga; i hayiye, i hayiye, i bule, i ti, a ke ni tšo, ngi zwe, 'bangani bami. Ba ti, ha! du! I ti, ngi ya m pikela mina lowo; inyanga enye i tšo yena; kodwa mina a ngi vumi. Ngi ti, ka b' azi, ka zanga a bu pate ubuti na kanlinyane. U kona yena o ba ļedayo abantu ba sekutini; nanguya ow' ake endaweni enye; ka si ye owa sekaya lomuntu. Ba buyeke, i se i ļedile.

Ku vela ukuuabanake ku 'bantu bonke ba leso 'sizwe es' akileyo, uku ti, enye inyanga a i vumanga ngani na? ukuba u ya takata na? yaleleni na? ya tšo omunye umuntu na? Ku be ukuuabana okukuluke ku leso isizwe. Ba museke umuntu o nukiweyo inyanga; ba ti, hamba, u ye 'kwaka kude ezizweni ezi kude; u nga 'lali nati. E mukeke, a ye emi'lotšeni yake e kude.

Um'laumbi omunye ba m bulala. Um'laumbi omunye

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and be heard by another priest. Then his friends agree with him, saying, yes, we too have no knowledge that so and so is thus guilty of witchery; we never knew him to teuch poison. We are utterly confounded. Come, then, let us appeal for him to be heard by another priest.

Perhaps he, also, comes and condemns him, saying, we believe he is really guilty of witchery. To another they go, taking a cow, which they give him. The people assemble before that priest; he performs, and goes through with his incantations, inquires, and says, my friends, come now, speak, that I may hear. They say, attention! silence! He says, I myself contend for this one; another priest says he is guilty; but I do not consent. I think he has no knowledge of poison, and never touched the least particle. There is one who destroys the people referred to; he lives far away in another place; he does not belong to the home of this man. And so they return, when he has finished.

And then there arises a great dispute among all the people of that tribe, saying, why did the other priest not admit that he is guilty of witchcraft? Why did he refuse, and say it was somebody else? And hence there is a great quarrel in that tribe. Therefore they banish the man whom the priest condemned, saying, go, build far away among distant tribes; dwell not with us. And then he departs, and goes to reside among his distant friends.

Another, perhaps, they kill. Another, perhaps, they watch, and just

ba m bone, ba tule ndže; ku ti ngesinye isikati sobusuku ba m bone e hamba ekaya, abantu se be lele, yena e pumile emzini wake; ba m bone e hamba ebusuku, nga semva kwezinǂu, a fune ukwela otangweni lomuzi, a baleke, a baie. Kodwa umǂlaumbi ba m bambe e s' ela otangweni; ba m bope ebusuku, ba buze, u funani lapa na? u ya funa ukuba u si bulale na? ba peke amanzi a bile. Abanye ba iitše izinti; abanye ba tabate amanzi a tšisayo, ba tabate upondo, ba mu te ngawo esiswini sake; ba tabate izinti ezi iitšiweyo; ba m tšotše (=ba m fake zona); ba z' apulele esiswini sake; ba m bambe ngezingalo; ba m pelekezele ebusuku, ba mu yise emuzini wake; ba fike, ba m vulele iniozana ndže; a ngene ekaya lake, abanye abantu be lele, be nga kwazi loku; kodwa a ngene enǂwini yake ebusuku; abanye ba buye esangweni, ba buyele emakaya abo.

Lo 'muntu a be nokugula okukulu; be ze abe be zele kusiǂlwa uku za 'ku m bona ukuba u ndžani na; u ya gula na; abanye abantu be ng' azi ukuba u letwe ebusuku ibona labo abantu; a feke, a χude igazi, masinyane ku pume izinti esiswini sake.

ANOTHER'S ACCOUNT OF THE WIZARDS.

Ku ya ya 'ku bula umǂlaǂlo lapo ku gula umuntu. I fike inyanga, i ti, tšaya, ngi zwe; ni ze ngomǂlaǂlo. Ba

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say nothing; and at another time, in the night, they see him walking about their home, the people being asleep, he having come from his own kraal; they see him walking about in the night, behind their houses, wishing to jump over the fence of the kraal, and flee, and hide. But perhaps they catch him as he is jumping over the fence; they bind him in the night; they ask him, what do you want here? Do you wish to kill us? They heat some water to the boiling point. Some sharpen sticks; while others take the boiling water and a horn,—[The rest of this account is too inhuman, and otherwise unfit, to be translated. Suffice it to say, that the man does not survive their cruelty.]

TRANSLATION.

They go to inquire of the commission when one is sick. The priest *arrives, and says*, smite, that I may hear; you have come on a case of

ti abantu, izwa. I ti, tšaya, ngi zwe. Ba ti, izwa. Ni ze ngomuntu omkulu; u ya gula; ukufa ku sendaweni e tile. I ti, tšaya, ngi zwe. Ba ti, yizwa. A ti, u bulawa nguмuntu. Ku ti, ukuma umuntu o bulalayo e kona ekaya la lo 'muntu o gulayo, i ti, u bulawa nguмuntu, u sekaya. I ti, tšaya, ngi zwe; nangu 'muntu e 'lezi naye. Ba ti, yizwa. A ti, tšaya, ngi zwe; ku za ku ba kubi; u ya kunkula; u s' a'luke kwabaningi; se ku yimpisi; kepa se ngi ya m nuka; ka (*or* ma) ye ku bulawa; ka bu lali ubutongo; ku ti ku leliwe, a hambe e kunkula abanye abantu; ku beke se za ku 'liwa nezinkomo, ku pangwe kwonke namabele ake.

X. CAPTURING AND KILLING A WIZARD.

Uma ku zwakele uku ti, u kona umtakati, ku ya suka umuntu o wake naye, uma e bulala umzi wake, a kupuke, a ye enkosini; a fike, a šumayelake eziмekwini. Zi ti iziмeku zi yo ku tšena inkosi. Ku ti ukuba zi yi tšene inkosi, ku ti nga semva i vuke kakulu, uku ti, a nga ti e kona na umtakati na? a ze a bulale umzi womunye umuntu na? Ku fanele naye ukuma a fe.

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witchcraft. The people say, hear. He says, smite, that I may hear. They say, hear. You have come concerning a great man; he is sick; the disease is in a certain place. He says, smite, that I may hear. They say, hear. He says, he is killed by somebody. And, if the person who killed the other be at the home of the sick man, he says, he was killed by a person at home. He says, smite, that I may hear; it is some one who lives with him. They say, hear. He says, smite, that I may hear; there is evil coming; he is given to witchcraft; he has left the multitude, and become a wolf; but now I know him, and he shall be killed; he does not sleep nights; but, in time of sleep, he goes about bewitching other people; therefore he must be killed, his cattle confiscated, and possession be taken of his grain and every thing else.

TRANSLATION.

When it is reported that there is a wizard about, some one who built with him, if he destroys his people, starts and goes up to the king; and on arriving, he speaks with the servants; and the servants go and tell the king. And when they have told the king, he shows great displeasure, and says, can it be there is a wizard about? and that he should destroy

Hambani, ni m bulale kona 'kati lesi. (Umpande) a be u se yi pake (impi), i si ya ku m bulala; i si hamba ubusuku.

Ku ti ukuma ku se be sondele nga kona ekaya, ba ngene kwomunye umuzi, ba ʅale kona. Ku ti lapa se ku ʅwile, ba wu ʅanganise pakati umuzi wake, umtakati, ku te o nge na 'muzi. I fike emini, ku hambe umuntu a be 'munye (o se tunyiwe empini), u yo ku tšena yena umnumzana wake a ʅezi kuye. Ku ti umnumzana wake a ba bize bonke (abantu bake), uku ti, yizani, ni zo ku zwa,—nangu umuntu e vela enkosini. Ku nga be ba ya buza, uku ti, u zo kwenzani? A ti yena ukutšo kwake, u zo ku ngi biza. Ku ti nga semva, umnumzana a ʅwebe omuṇye (wa kubo), a m kombisa yena lo 'muntu o za ku bulawa. A ti yena o vela enkosini, a ti, ku fanele ukuba si yo ku šumayela nga panʅe. Ba pumake. Ku ti umnumzana a m bize yena lo 'muntu o za ku bulawa, ba puma kuṭala naye umnumzana. Ku ti o vele empini a k' a ʅale nabantu abanye ba kọna, a ba šumayeze, uku ti, ni nge tuki; ngi suka enkosini; ni zo ku bulala lo 'muntu o puma nomnumzana; ni mu ʅakanipele, a nga baleki; ni m bambe masinyane; ngo ti ngi sa ṭala uku kuluma, ngi sa ti, inkosi i tile kuwe umnumzana lowo, ni be se ni m bambake.

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another man's kraal? He himself deserves to die. Go ye, and kill him this very moment. Then he (Umpande) fits out a military force, which goes at once, and by night, to kill him.

And when they have nearly reached the place where he lives, they enter a neighboring kraal and remain there. And when it is dark, they assemble the kraal within, the kraal where the wizard resides, for he has none of his own. Now the force having arrived that day, some one of the company will have gone to inform the head man with whom the wizard resides. Then the head man calls all his people together, saying, come ye, listen,—here is a man who has come from the king. Perhaps they ask what he has come for? And he replies, saying, he has come to call me. After a while, the head man makes a motion to one of his people, and points out the individual who is to be killed. Then the man who came from the king, says, let us go outside and have a talk; and so they go out. And the master of the kraal calls the man who is to be killed, and goes out with him first. Then the man who came from the force remains with the rest of the people of the place, *and converses* with them, saying, you must not be frightened; I come

Ku ti (umtakati) o namadodana, inkosi i buze, uku ti, amadodana ake a kona na? Ku ti ukubane ku tiwa, a kona; inkosi i ti, ma wa yo ku bizwa. A bizweke, a kupuke uku ya enkosini. Ku ti nga semva, ba sale, ba m bulale uyise; ngokuba ku y' esatšwa ukubane amadodana e za ku gwaza abantu, uma ku bulawa uyise e kona.

Ku ti abanye ba bulawa ngabo abanumuzana babo, ku nga yiwa enkosini uku ya 'ku bika enkosini. Ku bikwa abantu oku suke b' aziwa inkosi, i tukutele kakulu. Ku ti i nga be i bulala yonke leyo 'mizi e bulele lo 'muntu o tandekayo enkosini; i ti ukutšo kwayo, ku nga pumi nendža, ba bulaweke bonke labo 'bantu.

XI. ON BECOMING AN *INYANGA*, OR PRIEST.

Ku ti, u ya gula ku ze ku tšona unyaka; a ze 'elatšwe, a 'lule izinyanga ez' azi ukwelapa. Ku ze ku ti, ukubonakala kwake a bonakale ngokutanda uku ngena ezizibeni. U ya buya, u se mpofu umiako; e se pete

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from the king; and you must kill the man who has gone out with the master of the kraal; look out for him, that he does not get away. Seize him at once; just when I shall begin to talk, and say, the king has said to thee, that head man,—just then seize him at once.

Should he (the wizard) have sons, the king inquires, saying, has he any sons there? And if they answer, saying, there are, the king says, let them be called. And accordingly they are called, and go up to go to the king. And when they get there, they remain till after their father is killed; for there is fear of the sons, lest they may stab the people, if their father should be killed in their presence.

Some wizards are killed by their own head men, without first going to the king about it. The king, being informed by those who happen to be on good terms with him, is exceedingly enraged. Perhaps he kills all the people of those kraals who killed the king's favorite, his order being, so let all those people be destroyed, nor let a dog escape.

TRANSLATION.

It comes to pass that he is sick till the end of the year; and then he undergoes a course of medicine, that he may surpass those doctors which practice medicine. And then, when he makes his appearance, he appears with a wish to enter pools. He returns, covered with a whitish clay, bringing snakes; and then they go to the priests. They say, my

izinyoka; ku ze ku ya yiwa ezinyangeni. Zi ti, u y' etwasa lowo, 'mngani wami. A ze a tatšatwe, e muswe, a yiswe kwezi z' etwasile. Ku ti ukuma a fike lapo, zi m tabate, zi muke naye, zi yo ku m posa emanzini elwanʻe; zi šiye kona, zi m posile, li ze li tšone leli 'langa, e nga bonwa, ku ze ku buye ku tšone elinye ilanga, e nga bonwa. Ku ti ngezinsuku ezinye, u ya fika u se twasile. U se fika, u se sina ngamagama ake a fikele nawo; a betelwe ngabantu; a ʻlabe izimbuzi nezinkomo; ku be imvu yodwa a nga yi ʻlabile, ngokuba imvu ka i na 'kukala, uma i za ku ʻlatšwa; a tande oku za ku kala lapa ku za ku ʻlatšwayo. Enze izinye nezinyongo i ze ku weʻlezela ekanda lake. A ngene ezizibeni ezi nezinyoka nezingwenya. A ti uma e bambile inyoka, a be u nikwe yona (inyoka); a ti uma e bambile ingwenya, a be yi nikwe yona; a ti uma e bamba ingwe, a bambe ingwe; a ti uma e bamba inʻlonʻlo, a bambe inʻlonʻlo; ku tiwe e twasa; a ti e twasa ngengwe, a bambe ingwe; a ti e twasa ngenyoka, a bambe inyoka.

XII. ISIBONGO SA 'SENZANGAKONA.

Igodi elimnyama la kwa Nobamba!
Eli hambe li ba χila amaḷakala naba seziteni naba sekaya;

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friend, that man is becoming a priest. And then he is taken, sent away, and brought to those who have taken the priest's degree. And when he arrives there, they take him, and go and throw him into the waters of the sea; and having thrown him in, there they leave him; nor is he seen again all that day, nor all of the next. After some days, he arrives with his degree, ready to practice. Having arrived, he begins to dance with the songs with which he returned; and the people clap their hands for him. He slaughters goats, and cattle, everything save sheep; and the reason these are left is because they never cry when they are slain; he wants something which will cry when it is about to be slaughtered. With the bladders and gall bags he covers his head, till they hang about in all directions. He enters pools of water abounding in serpents and alligators. And now if he catches a snake, he has power over that; or if he catches an alligator, he has power over that; or if he catches a leopard, he has power over the leopard; or if he catches a deadly poisonous serpent, he has power over the most poisonous serpent. And thus he takes his degrees, the degree of leopards, that he may catch leopards, and of serpents, that he may catch serpents.

Inakazi emnyama ya kwa Zwa Ngendaba ;
Imamba ka 'Maḷanda noNsele ;
Unotăwabadela izinḷubu namakasi ;
Upezipelile ka 'Menzi ;
Umtombo wa kwa Nobamba, e ng' u puze,
Nga gangaleka, nga tšona eḷozini la sEpungeni.

THAT IS—

Thou dark grave of Nobamba !
Ever noosing the ankles of foes at home and abroad;
Black spotted beast of Zwa Ngendaba ;
Thou deadly destroyer of Makanda and Unsele;
Voracious consumer of the root and the branch;
Descendant of Menzi ! plundering till plunder is gone;
Thou fount of Nobamba ! drinking of which,
I dropped down dead, and sunk into the shade of Punga.

GENERAL REMARKS; AND NOTES ON THE FOREGOING SONG.—1. The *isibongo*, or song in honor of the king, whether Chaka, Dingane, or some other royal personage, generally opens with something like the following :—

Bayeti, 'mngani ! 'nkosi ! 'nkosi enkulu ! wena umnyama ;
Wena wa kula be libele ; u nga ngentaba.

Hail, lord ! king ! great king ! thou art black ;
Thou hast grown while others delayed; thou art like a mountain.

2. The songs here given are only a sample of what are usually sung. Being unwritten, as sung by different parties, and on different occasions, there is some variation and diversity among them, in respect to both the length of the songs, and the order of the topics.

3. To give a correct, good translation, of these songs, is by no means easy. The difficulty arises in part from the great license which the composer has taken in the construction of them, often departing from all the ordinary laws and forms of the language. Another difficulty comes from the exceedingly laconic style of the composition, and often from our ignorance of the historical incidents on which many parts of the song are based. Still another difficulty arises from the figurative import, and idiomatic

use of many words and phrases; and also from the not unfrequent inability of the English to express fully and briefly the hidden, and sometimes double meaning, which lies couched in a word or phrase. Thus, in the first line of Dingane's song—*Umdingi wa kwa 'Mpikazi*, &c.,—there is a significancy in the two proper names which requires the names to be rendered, instead of simply transferring them; for there is a force in saying *the needy offspring of the hyena has an eye on the cattle of men*, which a mere transfer of the names does not give. So the phrase *nga tšona ɬlozini la sEpungeni*, as in the foregoing song, is capable of a rendering different from that which has been given; since *ɬlozi* signifies either *a ghost*, or a bush, a jungle, a dark *shady* place; and *ipunga* also signifies a bush or jungle, or it may be taken as a proper name of either a place or a person.

Again, in the phrase *Upezipelile ka 'Menzi*, the word *'Menzi* literally denotes *Maker*, and is one of the terms often employed to denote *God*, as *Maker* of all things; while the phrase *Upezipelile* is an abridged form of *u peze se zi pelile (izinkomo)*, that is, he ceased to plunder cattle only when there were no more cattle to be plundered.

XIII. 1. ISIBONGO SI KA 'TŠAKA.

U'laba 'lungu 'ba zo šumayezana,
Naba seziteni naba sekaya;
U'laza olu nginyongo yembuzi;
Uvemvane lu ka 'Punga, lu 'mabala a 'zizinge,
Nga ti a bekiwe umzizima o ngamatunzi ezintaba,
Kona ku 'lwa ku hambe abatakati.
Intaintai ka 'Punga noMakeba,
E ngi buke nga ze nga yo džayela;
Umasengo ma'le! inkonyana yenkomo!
Kwa ngi naba ukukaba kwa le 'nkomo;
Ya kaba o sengayo, ya dela umbambi.

THAT IS—

Thou striker of poison into every conspirator,
As well those abroad as those who're at home;

Thou art green as the gall of the goat;
Butterfly of Punga, tinted with circling spots,
As if made by the twilight from the shadows of mountains,
In the dusk of the evening, when the wizards are abroad;
Lynx-eyed descendant of Punga and Makoba,
With looking at whom I am ever entranced.
What beautiful parts! a calf of the cow!
The kicking of this cow confuses my brain,
Kicking the milker and accepting the holder.

NOTES ON THE FOREGOING SONG.—1. "Inlainlai"—Be tšo, um'laumbi, ngokubeka kwake, e beka abantu ab' esabayo, &c.,—that is, he was so called, perhaps, from his searching out cowards. When an army returned, he assembled the men, picked out the (supposed) cowards—those who had killed nobody in battle, and had them slain on the spot, requiring one person to raise the arm of the so-called coward, and another to give him a stab in the arm-pit.

2. "Umasengo," from *amasengo=amatanga*. Others, however, say *Umasango*, from *amasango*, gates, and refer the term to his well-set teeth.

3. "Inkonyana yenkomo,"—that is, Chaka and Senzangakona—worthy son of worthy sire—true chip of the old block.

4. "Kwa ngi naba,"—ngokuba inkosi kwa ku ti oyena a yinieku, ku ya ba ngomso i si bulala yena; ingane kade e ng' a'lukani nenkosi.

5. "Umbambi,"—vicious cows, among the natives, require *one to hold* them by the nose and horns, while another *milks*. The milker and holder may represent two of the king's domestics,—as one who carried his mat and chair, and one who carried the shield or umbrella to shade his head, when he walked out. Or they may represent two captains,—one of whom, perhaps the most honorable and faithful, might be slain at any moment; and the other, retained, and even promoted to higher office and honor.

6. Instead of "ya kaba o sengayo, ya dela umbambi," some say, "ya yeka o sengayo i kabe umbambi," that is, leaving the milker and kicking the holder. The first is the better form, though the sentiment is the same in each case, as may be seen by the preceding (fifth) note.

2. ANOTHER SONG IN HONOR OF CHAKA.

[This song has been published before (though not without some errors); see "Proceedings of the Commission," &c., Part IV., p. 27; also Introduction to Rev. Mr. Dohne's Dictionary, p. ix.]

Wa ļedaļeda izizwe;
U ya ku ʻlaselapi na?
E! u ya ku ʻlaselapi na?
W' aʻlula amakosi;
U ʻlaselapi na?
Wa ļedaļeda izizwe,
U ʻlaselapi na?
E! E! E!
U ʻlaselapi na?

THAT IS—

Thou didst finish, finish the nations;
Where will you go to battle now?
Hey! where will you go to battle now?
Thou didst conquer the kings,
Where do you go to battle now?
Thou didst finish, finish the nations,
Where do you go to battle now?
Hurrah! hurrah! hurrah!
Where do you go to battle now?

XIV. ISIBONGO SI KA 'DINGANE.

Umdingi wa kwa 'Mpikazi,
Uso li 'nkonyeni zabantu;
Inyoni ka 'Maube, umatšulubeza;
Utšikila li m' va 'miʻle;
Unkomo zi 'makekeba,
Ngokuhambe zi ʻlala.
U ʻYe Umzilikazi ka 'Matšobana;
Wa ʻYa Umswazi ka 'Sobuza;
Wa ʻYa umlomo wezinļaba kwa 'Matšobana;
Wa ʻYa Ugundane kwa 'Matšobana;
Wa ʻYa Ugolela kwa 'Matšobana;
Wa ʻYa Upuzukuyekela kwa 'Matšobana;
Wa ʻYa Unzimazana Eludidini,
Idžaχa eli namanʻYa na semanʻYeni;
Wa ʻYa Ungwati kwaba ka 'yise;
Wa ʻYa Unomafu wenkosi;
Izulu eli bete iziʻlambi.

THAT IS—

Thou needy offspring of Umpikazi,
Eyer of the cattle of men;
Bird of Maube, fleet as a bullet;
Sleek, erect, of beautiful parts;
Thy cattle like the comb of the bees,
A herd too large, too huddled, to move.
Devourer of Umzilikazi of Machobana;
Devourer of 'Swazi, son of Sobuza;
Breaker of the gates of Machobana;
Devourer of Gundane of Machobana;
Devourer of Golela of Machobana;
Devourer of Puzukuyekela of Machobana;
Devourer of Nzimazana of Ludidini,
A monster in size, of mighty power;
Devourer of Ungwati of an ancient race;
Devourer of the kingly Nomafu;
Like heaven above, raining and shining.

NOTES ON THE FOREGOING SONG.—1. "Umpikazi," —Mother of Dingane. The name signifies a she-wolf or hyena.

2. "Uso li nkonyeni zabantu,"—With an eye on the cattle of men; ngokuba a be ya bone izinkomo zabantu, a ti, ma zi yo ku ꞌyiwa.

3. "Umatšulubeza,"—uku tšulubeza=uku ti, tšu—like the whizzing of a bullet. Ukwendiza kwenyoni e vikayo, noma umuntu e yi džukudžela; ngokuba wa ya ku bulala Utšaka nga semva impi i pumile.

4. "Utšikila,"—uku tšikila=uku ma kaꞌle.

5. "Li m' va 'miꞌle,"—*itšikila li mi imiva;—umva*, plural *imiva*, from *uku va*, root of *emva*, *i.e.*, of beautiful posteriors.

6. "Izulu eli bete iziꞌlambi,"—ba m fanisa nezulu; lona li de l' enza isiꞌlambi, li buye li se; li buye l' enze isiꞌlambi futi. Ngoba u ya ꞌlasela ku leso 'sizwe; a fike a zi ꞌye izinkomo; ku ti be sa buya be ti ba y' aka, a buye a fike a zi ꞌye izinkomo, neza be zi ꞌatšile, a ze a zi ꞌede zonke. Ku ti ukuma a zi ꞌede, a ba yekele, ku ti uma se be zuzile izinkomo, a zi yeke zi be ziningi, a pinde a yo ku zi ꞌya. Kwa linganiswa nga loko, uku ti *izulu eli bete iziꞌlambi;* ngokuba amakosi emikonto abantu a ba nobisa ndžalo.

XV. ISIBONGO SI KA 'MPANDE.

Unowel' emva wa wOtšaka ;
Inkondžane e dukele ezulwini ;
Inkondžane e 'buχwanḷa bu sesiswini ;
O 'nkomo zi ḷibaḷiba ukuwela ;
Ngokuḷundeka lapa zi balekayo.
Umbabazi wendžuba u namanga ;
Nawe indžuba u yi bangile Emaḷonḷo.
Intonga yetusi ka 'Ndabezita ;
I salile kwezinye izinduku ;
Aba be z' apula ba yi šiya emleni,
Be ti, ba ya ku yi basa 'mu'la ku na izulu.
Inyama yenkunzi ya sEnḷakavini,
I zo χabusa ndžalo na sekwoseni,
I zo ba duma ndžalo ekupekeni.
U ya dela umfazi wa sEmanḷebeni,
U bonile izilo zi ka 'Džama,
Zi bulalana pakati kwAmaḷonḷo omabili.
O dabule pakati kweNtumeni ne'liza,
Izulu eli dumile pakati kwAmaḷonḷo,
La m tata Usilwana o be zalwa ngUn'ovu ;
Le za noMamini kwaba ka 'Mpika ;
Le za noNozitšala ka 'Makoboza ;
Le za noN'ela ka 'Sompisi ;
Le za noNonduvana ka 'Sompisi ;
Le za noBibi ka 'Sompisi ;
Le za noNḷunḷulu e be zalwa ngUmpika ;
Le za noSonsukwana o be zalwa ngUḷwatšaza ;
Le za noMlomo o be zalwa ngUzwide ;
Le za noNḷabeni o be zalwa ngUzwide ;
Le za noMasisinga o be zalwa Umtungwa ;
O 'nkomo zi nameva na setšobeni ;
We za noSiyetengu ka 'Sokwela Ezinyosini ;
Le za noMḷwazi ka 'Makobosi Ezinyosini ;
Le za noNonkoba ka 'Pepelentša Ezinyosini ;
We za noSiḷandžana ka 'Futelimamba Ezinyosini.
Ngi ya bonga, 'nkosi ! ka 'Mdžokwane ka 'Ndaba,
Ka sala ku tšelwa ka sala ku nyenyezela.
Wena u yin'ovu, wena u yin'ovu, wena u yin'ovu ;
Bayeti ! 'nkosi ! wena umnyama.

THAT IS—

Thou brother of the Chakas, considerate forder!
A swallow which fled in the sky;
A swallow with a whiskered breast;
Whose cattle cross over in so huddled a crowd,
They stumble for room when they run.
Thou false adorer of the valor of another;
That valor thou tookest at the battle of Makonko.
Of the stock of Ndabazita, ram-rod of brass,
Survivor alone of all other rods;
Others they broke, and left this in the soot,
Thinking to burn it some rainy cold day.
Flesh of the bullock of Inkakavini!
Always delicious, if only 'tis roasted,
'Twill always be tasteless, if boiled.
The woman from Mankebe 's delighted;
She has seen the leopards of Jama,
Fighting together between the Makonko.
He passed between the Intuma and Ihliza,
The celestial who thundered between the Makonko,
He took Usilwana, who was born of Unhlovu;
He came with Mamini from the clan of Umpika;
He came with Nozichala of Makoboza;
He came with Unhlela, son of Sompisi;
He came with Nonduvana, son of Sompisi;
He came with Ubibi, son of Sompisi;
He came with Nunulu, who was born of Umpika;
He came with Sonsukwana, who was born of Kwachaza;
He came with Umlomo, who was born of Uzwide;
He came with Nabeni, who was born of Uzwide;
He came with Masisinga, who was born of Umtungwa;
Whose cattle have stings in the bush of their tails;
He came with Siyetengu of Sokwel' of the Bees;
He came with Umkwazi of Makobos' of the Bees;
He came with Nonkoba of Pepelench' of the Bees;
He came with Sikanjana of Futelimamb' of the Bees.
I praise thee, O king! son of Jokwane, the son of Undaba,
The merciless opponent of every conspiracy.
Thou art an elephant, an elephant, an elephant,
All glory to thee, thou Monarch who art black.

NOTES ON THE FOREGOING SONG.—1. "Unowel' emva,"—Because he fled and forded the Tugela after Dingane had sent off his army against the Amaswazi. Others say *Unowel' e mba*, that is, he crossed over destitute and unknown, subsisting on such roots as he could *dig* from the earth.

2. "Umbabazi wendžuba u namanga." Wa babaza indžuba ku 'Dingane, wa ti, indžuba ku 'Dingane i y'

esabeka, iningi. Ba ti, indžuba nawe u sa yi bangile, u nendžuba enkulu.

3. "Intonga yetusi,"—a ba be ʻloʻla ngako isibamu.

4. "I salile kwezinye,"—ngokuba ba be nga se ko bonke aba kunye naye Umpande: se ku tšiwoke nga loko uku ti, "intonga yetusi ka 'Ndabezita i salile kwezinye."

5. "Emleni,"—up in the roof of the house, over the fire-place.

6. "Be ti, ba ya ku yi basa 'muʻla ku na izulu,"—thinking they would kindle a fire with it some cold wet day. When Dingane killed Chaka and other brothers, he was persuaded to leave Umpande. As Umpande grew up and saw the jealousy and *evil design of Dingane*, he fled to the west side of the Tugela, while Dingane's army was absent from home; joined the Boers, raised an army, and routed Dingane, killing many of his great men, and taking their cattle, in the famous battle of the Amakonko.

7. "Inyama yenkunzi,"—others say *inyama nge yenkunzi*.

8. "I zo χabusa," &c. This denotes the capricious sovereignty of the monarch Umpande, his power to promote or destroy, according to freak and pleasure; just as "ya kaba o sengayo, ya dela umbambi," denotes the same thing in Chaka.

9. "Umfazi,"—the wife of Umpande is represented as a delighted spectator of the bloody battle between her husband and his brother, who are called two tigers, —"izilo" zentaba ezi nga ze zi ʻlale endawonye; ezi be zi ya bonane, esinye si si ǂotša emangweni waso.

XVI. AMAχUBO, IMIGUBO OR IZAǀU, AND IMIǁWAYO: OR A VARIED COLLECTION OF PRAYERS AND DITTIES, RELIGIOUS AND SECULAR.

1. Iχubo lapa ku ʻiwe inyama ekaya, e tetiweyo:—

A—u—o—yi—ye—ya—ye—ya—
O—u—u—u—dži—yi—yi—
A—a—u—dži, dži, dži,
A—a—wu—dži, dži, &c., &c.

THAT IS—

A song on the occasion of eating meat at home, which has been offered to the *amahlozi*;—[a translation of which will hardly be expected. The song is continued for some time, but contains nothing more than a repeated rehearsal of the above;] after which they say:—

Bayeti! wena pakati, wena ka 'Zulu.

THAT IS—

Hail! thou within, thou descendant of Zulu.

[It may be added, that the above song is said to have been originated by Senzangakona, and to have been kept up, and sung, as a sort of national piece, by all his successors, Chaka, Dingane, and Umpande.]

2. The following, which seems to be a compound of praise and prayer, is said to be offered by the kings, to the shades of their royal ancestors:—

Yizwake, 'nkosi, 'ndwendwe wa bade;
'Si'lope si ka 'Kumede Mandondo esi'le.
Ngi sa libele nga buza lapa sezibulweni:
Ma si pete igoda, 'Mandi ka 'Džama,
Si ye ezulwini lapa nezituta zi nge yi ku fika,
Zo be zi ya kwela z' apuke amazwanyana.

THAT IS—

Then hear, O king, thou tallest of the tall;
Son of Kumede Mandondo, splendid and fair!
While I linger I would implore the first-born:
O great progenitor of Jama! let us twist us a rope,
And ascend up to heaven where ghosts never come,
But break their tiny toes if to mount they try.

[Of the above address there are some half a dozen more lines; but they contain sensual allusions and indelicate expressions, which preclude their appearing in print.]

3. A tolerably full account of the ceremonies usually observed by the common people, and a notice of the sacrifices, the prayers, and praise offered to the shades, in case of sickness, have been already given in other parts of the Appendix. As a sample of these prayers on such occasions, another native has given the following:—

Yi'anini, nina 'bakwiti; ukuhamba oku kade kade; umuntu a donse, a ye pezulu, a hambe kade em'labeni.

Ukuba e kulekela uku puza uku fa, u tšo ndžalo, u tela inyongo emzimbeni wake:—

Yi'anini nabakiti; ngi kulekela amabele nokuzala, uba ngi zale, ngi šiye induku yeban'a, ku ze uku ti igama lami ka li se yi ku pela. Nanso inkomo ya kwetu.

THAT IS—

"Oh! come, eat, ye shades of our clan; so shall life be greatly prolonged; and let a man hold on, rise, and go far on the earth."

If he prays for a delay of death, he says thus, at the same time pouring the gall upon his body:—

"Eat, ye shades of our clan; I ask for corn, and for increase, that I may multiply, and leave a club for the company, so that my name shall never be forgotten. There is our cow (an offering for you)."

4. The following is a specimen of a *war-song*:—

A u, a u, a u, a u, a u, a u, a u, &c., &c.

5. The following is another specimen:—

Dži, dži, dži, dži, dži, dži, dži, &c., &c.

6. Another *ixubo lempi*, or war-song:—

Kwi tši, kwi tši, i, χau, dži, χau;
U, i, zi, ye za inlobo yamakosi;
Ni ya yi nlumela, kwi, tši, au, dži;
A, o, i ye, zi, ye, za inlobo yamakosi;
Ne nlumela, kwi, dži, &c., &c.—

repeating the same over and over, the substance of which is:—

I ye za inlobo yamakosi;
Ni ya yi nlumela.

THAT IS—

The conqueror of kings is coming;
Ye are intercepting his majesty.

7. Another *ixubo lempi*, a song of triumph:—

Sa yi dunduze impi yetu,
Sa yi dunduze, e, ya, ya, ye!
Impi, e, ya, ya, ye! sa yi dunduze,
Sa yi dunduze impi yetu, &c.

THAT IS—

We hushed our foe,
We hushed him, hurrah!
The foe, hurrah! we hushed him,
We hushed our foe, &c.

8. The natives are fond of humming some kind of a song, a word, or phrase, couplet, or triplet. Sometimes a large company of females may be found engaged in harvesting, walking with a measured step, with baskets of maize on their heads, and, with a sing-song tone, repeating, in concert, nothing more than the following:—

U tšo, u tšo, u tšo, u tšo, &c.

He saith, he saith, he saith, he saith, &c.

9. In hunting for a lost cow, or on any other occasion, one might be heard singing as follows:—

Ma i ze inkomo yetu, si ya yi biza;
Si ti, ma i ze, ma i ze, ma i zeke;
Ma i ze kumi, ma i zeke;
Ma i ze inkomo yetu, si ya yi biza.

THAT IS—

Our cow let her come, we are calling her;
We say, let her come, let her come, so let her come;
Let her come to me, then let her come;
Our cow let her come, we are calling her.

10. Several natives spent a rainy day, hard at work, digging out and killing three or four porcupines, which had made them trouble in their gardens; and the next morning one of them passed my door, singing the following song, which, I was told, he indited for the occasion;—though the language would seem to indicate that he was thinking quite as much of the Zulu people as of porcupines and potatoes:—

Oh! imbala, bo ke ba fe,
Loku ku kwa Zulu b' emuka be nyenyeza;
Ba ye za bonke abantu, ba ye za,
Loku ku kwa Zulu b' emuka be nyenyeza.
Oh! imbala, &c.

THAT IS—

Truly, oh truly ! they'll perish anon,
The land of the Zulu so slyly they leave;
All the people they come, they come,
The land of the Zulu so slyly they leave.
Truly, oh truly ! &c.

11. A man selected a new building-spot, but was refused permission to occupy it; whereupon he indited the following :—

Ngi bek' isanʃ'a ku leli 'zwe;
Se be li landula, he ya ye!

THAT IS—

To this field I've applied my hand;
Now they take it away; oh dear me !

12. The following was sung on a buffalo-hunt :—

I ye ya ye, e, i ye ya ye!
Isivunguvungu 'bevula!
Ba dedele ba hambe;
Be muke nazo ba buya nazo;
Tina si 'laba e vukayo,
Si yeke e nenieba.
E ye ya ye, &c.

THAT IS—

Hurrah ! hurrah ! hurrah !
A whirlwind ! the buffalo !
Some leave and go home;
Some pursue and obtain;
We shoot the rising,
But leave the wounded.
Hurrah ! hurrah ! &c.

13. The following is a specimen of their *imigubo*, or *izalu*,—a parting song at the close of a hunt :—

Ngi yeke, Umtšengele;
Ngi funa isalu senkomo zi ka 'baba.
O ka 'Maiina wa ya ngapi?
W' emuka noMzingane ka 'Yabane;
Aike bo, aike bo, aike bo!
Leyo 'nlina ku'le, si lumbeni.

THAT IS—

Let me go, Umchengele;
I want a hunt for the cattle of father.
Where has the son of Masina gone ?
He went with Zingane son of Yabane;
Oh never, oh never, oh never !
That hunt was a good one, give us a fill.

14. In the following we have an *umiwayo*,—a specimen of *a domestic song*, or *an evening hut-song* :—

Izizwe ma zi bone ukusa nokutšona ilanga ;
Si zwe be ti, ba beke kwa Zulu ;
Ka b' azi uba ku kona Okula kwa Zulu ;
Ku kona Isanlu,
Si za ku yi wela yonke imifula.
Yeuka 'silo samakosi.
Izizwe ma zi bone, &c.

THAT IS—

Let peaceful tribes be undisturbed;
We hear it said, there are foes at hand;
Little do they know of Kula kwa Zulu;
That the soldiers of Sanku are there,
Now waiting for orders all rivers to cross.
Come, show thyself, thou tiger of kings !
Let peaceful tribes, &c.

[This song had reference to a threatened attack upon the Amazulu, from an inland force, under command of Mangwana, son of Umzilikazi. The men of Sanku, one of the royal military posts, call on their chief Umpande, the tiger of kings, to come down, see their zeal, and send them out to meet the foe.]

15. The following is another specimen of an *umiwayo*, or *an evening hut-song* :—

Z' aluke esi'la'leni si ka 'Džaxa,
Z' aluke, zi ya wela Impangeni ;
Zi ya baleka ; zi notšwa ini?
Zi notšwa ngAmapovela.
Ka ngi yi ku xaya 'gwidži, ngi ng' azi ;
Ka ngi yi ku xaya 'gwidži, ngi ng' azi ;
Ku sesikeleke'leni esiyembeni,
Lapa ku 'langana kona imifula,
Ngi fike se be ngi pete Elukula :

Be ti, 'sipundu 'ku boni;
Izindža zi ya 'leka; sa zi kuza.
Zi ko'lisa 'bani, E?
U buza mina? nga sa buza isigidi,
Ku leso, 'mpakati, ha-ha, ku leso.
Z' aluke esi'la'leni, &c.

THAT IS—

The cattle were feeding in the fields of Jaka,
Were feeding, and crossed the Pangeni;
Lo! they flee; and why? of what afraid?
Afraid of the troops in trappings of white.
I shall not, can not, lead the dance;
I shall not, can not, lead the dance.
From the broad, alluring gates,
There where all the rivers meet,
To Kula I came, now talked about:
"From thee is hid the back of thy head;
The dogs, now fawning, were just now growling."
"Indeed! they're not worth minding."
Do you want my thought? Then go to the riddle;
To that one, my lords, oh yes, to that.
The cattle were feeding, &c.

THE END.

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